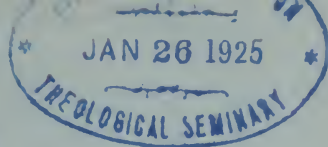




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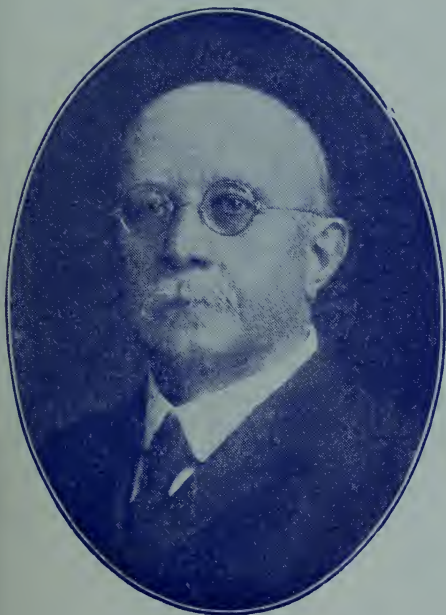
The Outlook of Missions



VOLUME XVII

JANUARY, 1925

NUMBER 1



REMEMBER The Memorial Fund on Foreign Mission Day

THE year 1925 is an Anniversary Year for the Reformed Church.

On Foreign Mission Day we celebrate the Twenty-fifth Anniversary of our China Mission and the Fortieth Anniversary of our missionary, Dr. William Edwin Hoy, who spent fifteen years in Japan and twenty-five years in China.

This year we will also celebrate the Two Hundredth Anniversary of the Founding of our Church in the United States and the Centennial of our first Theological Seminary.

The borders of our Church are no longer in America, but in Japan, China and Mesopotamia.

These celebrations should quicken in our hearts a deeper appreciation of our noble heritage and a heartier acceptance of the task which the Lord offers us for the coming years.

Carest Thou Not?

**YOUR
SAVIOUR
CARES**

**FOREIGN
MISSION DAY
SERVICE-1925**

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In the voyage on the Sea of Galilee we have a parable of the work of Foreign Missions. Jesus is bidding His disciples now, as He did in the days long ago, "Let us go over unto the other side. The work on "the other side" is beset by the stress and strain of its success. Those who toil on the Field as well as those who work at Home face the swelling tide of needs and find themselves helpless in providing for them. To whom shall they go to quiet the appeals that rage like the waves in the wildest storm? The Church, which is the bride of Christ, is our only help in time of need, and to the members of the Church we lift the eye of hope, saying,

"Carest Thou Not?"

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

In the beginning was the Word, and the Word was with God, and the Word was God.
St. John 1: 1.

Every day is a fresh beginning;
Listen my soul, to the glad refrain,
And spite of old sorrow and older sinning,
Take heart with the day and begin again.
—SUSAN COOLIDGE.

—
If you feel you ought to put your life into
Christian service, play absolutely fair with the
will of God on that matter: do not dodge it!
—A. W. BEAVEN.

—
It is a miserable way to live, this looking
out into the future and filling it with imaginary
shapes of evil. No doubt there are real
troubles lying concealed in the future for all
of us, but let us not dread to go on with quiet
faith, since over us the bow of God's eternal
goodness bends!
—J. R. MILLER.

—
The world has now come to feel that dis-
honest diplomacy will never get us anywhere,
that the appeal to force creates usually more
problems than it solves. The new generation
will try to organize the world along a different
line. All these new ventures of the young life
of today, what are they? They are an evi-
dence of the resourcefulness of God.
—JAMES GORDON GILKEY.

—
Why should I try to hasten my Lord
With the voice of a clamorous prayer?
Do I not know Him, who long ago,
Took me into His care?
Love does not tarry a needless time,
And the hand of His power is swift,
Oh, lips be silent; oh, heart be strong,
Till He shall with strength uplift!
—MARIANNE FARMINGHAM.

—
"The keen spirit
Seizes the prompt occasion, makes the thought
Start into instant action, and at once
Plans and performs, resolves and executes."

In spite of all her failures and imperfections
the Church of Christ has proved her power
though hitherto only fitfully and within com-
paratively narrow limits, to transcend the
divisions of nations and race and class, to
destroy ancient enmities, to uproot social evils
and to make possible for men a fuller life.
—HUGH MARTIN.

—
"When a man prays, intent chiefly on what
he wishes done, his prayer is a failure; but
when he prays in order that he may release
through his life what God wishes done, he has
discovered the great secret."

—
Grant unto us all, whatsoever may betide
us, to remember ever that it is all of Thy
guidance, under Thy care, by Thy will; that so,
in darkest days, beholding Thee we may have
courage to go on, faith to endure, patience to
bear, and hopefulness to hold out, even unto
the end.
—GEORGE DAWSON.

—
Let us, as we move among people, show
"a glorious morning face!" Let us remem-
ber that on all hands there are sad and
weary hearts, which look to us for sympathy
and succor, and let us not fail them!

—
O living Voice within the silence calling,
My spirit answers wheresoe'er I roam,
Through life's brief day still keep my feet
from falling,
And lead me through the evening shadows
home.

—
Only the teachable spirit and the heart
united to the Lord can produce abundant life.
—J. STUART HOLDEN.

The Prayer

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles;
Mercifully grant that we, who know Thee now by faith may after this life have the
fruition of Thy glorious Godhead; through Jesus Christ our Lord—Amen.

The Outlook of Missions

VOLUME XVII

NUMBER 1

JANUARY, 1925

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

THANKS TO OUR FRIENDS

THE Editors of THE OUTLOOK OF MISSIONS extend well-wishes and hearty thanks to all the subscribers for their patronage, and more particularly to the *Secretaries of Literature* whose patient and untiring efforts have had so much to do in securing new subscribers and retaining old ones. We do appreciate most sincerely the help which is given so cheerfully, and without any compensation, in making our missionary magazine a constant blessing to all its readers.

During the year 1924 the new subscription price of One Dollar went into effect, and with gratifying success. The cost of production has been about \$500 less than in former years, and the annual deficit has been reduced by \$2,000. We confidently believe that by maintaining the present number of subscribers, and with their prompt renewals, it will enable us to close the year 1925 without any shortage.

May the New Year bring abundant blessings for mind and heart, for home and church, to all who love the Lord Jesus.

AN APPEAL FOR FOREIGN MISSION DAY

Dr. William E. Hoy

NO man liveth unto himself. It is a poor and meagre Christian life which does not enlarge in power to serve. To become a man after God's own heart until Christ be formed in him is to be capable of living effectively with others and for all. Christ in us demands a welfare larger than one's own. Social welfare has expanded into the amelioration of the world. Current events open to us the process of unifying the nations. International intercourse calls for a common good. The lover of mankind thinks of the manifold ways in which God is teaching the nations how they are surely becoming members of one another. The more Christian education develops, the more do we find a common standard to be established. To discover the best Christian education for every child in every nation is part of the whole world's work to-day. Every young man and

every young woman needs knowledge, efficiency, insight, aspiration after God, and idealism in commerce, the industries, the arts, science, philosophy, religion and family life, to see all the ways of God with man and for man.

The aim of Huping Christian College is accordingly the salvation and the development of man. Every student has placed before him to know God, to love, enjoy and reverence Him, and in the daily increase of love, joy and reverence, to serve God and to serve man.

Then in the spirit of service to God and to China are we free to appeal to you on behalf of Huping Christian College. We are serving on spiritually legitimate lines of activity. It has been said by Principal Jacks, Manchester College, Oxford: "Education is commonly classified under three heads—primary, secondary and higher. To these three I should



like to add a fourth, *highest*—primary, secondary, higher and highest. The highest education is religion. It needs to be prepared for by the three kinds which precede it. That which begins as primary education should end in religion. That which ends as religion should begin as primary education. Religion might be defined as education raised to its highest power.”

In this fine conception of education do we believe that we are justified in our appeal for the new buildings already described in a series of “Heart-to-Heart Letters.” It appears to many friends that personal interest and incentive will be added by setting apart some of these buildings as memorials: one to Dr. James I. Good, one to William A. Reimert, one to James A. Laubach and a fourth to T. Edmund Winter.

Dr. Good was deeply devoted to Huping Christian College, and in many ways did he help us with his advice and contributions. A memorial will be a debt of gratitude lovingly paid. His name and deeds will carry with them a message and a motive for future generations of Chinese students.

Rev. William A. Reimert, whose last words to the writer were: “The Greater Huping,” became in his day part of the best life of the institution. This well-

known teacher, of whose sacrifice it has been inscribed in marble and in bronze and on living hearts, “He died for us.” deserves a building erected in full appreciation and in thoughtful love.

The two young teachers, Laubach and Winter, so promising and energetic, were entering upon a bright vision of the Huping Christian College yet to be. They will not be forgotten by the students whom they inspired. For them a memorial will enshrine and perpetuate noble careers loyally conceived and begun in Christ Jesus.

Let the spirit of our memorial giving be the acting of our love of the Truth as it is in Jesus of Nazareth, the acting of the Beauty of His Holiness in giving us His all for all of us, and the acting of the Goodness of the Godhead that paid on the Cross the ransom for the world.

No man liveth unto himself. Glorify God in your giving.

Before you seal your Foreign Mission Day offering envelope, or decide the amount you should give to The Memorial Fund, look again at the faces of the four men who spent their lives in Christian service for others. Three of them are buried at Lakeside, and one of them was the President of the Board of Foreign Missions for 31 years.

LET US HONOR THE NAME

By Allen R. Bartholomew

WHAT is in a name? There is a great deal in a name. Much in every way depends on whose name it is. The name is the term by which a particular person or thing is known. Most people guard their own names with jealous care. They rally around positive standards of Faith. They defend the honor of their Church. They espouse special causes with a zeal born of God. They magnify the name of the Christ in all the earth. There is a divine influence to a name that human words cannot explain.

All this leads me to ask a question that should be pressing upon the consciences of the pastors and people in our Church who have not as yet paid their pledges in full to the Forward Movement. The question is this: "*Why should I pay my Forward Movement pledge if I am able to do it?*" There can be but one answer to this searching question—"Let us Honor the Name." *Whose Name?* Several names have been combined in the unique enterprise of the Forward Movement in our denomination. I say "*unique*," for at no other time have the needs of all our Boards and institutions been brought, in one united appeal, to the attention of our entire church membership.

Four years ago, under the spell of the divine inspiration, the great majority of our pastors and people laid upon the altar of God, pledges amounting to \$6,400,000. Up to the present time, about one-half of this amount has been paid, and only six more months remain, until June 30, 1925, for the completion of the five year period for the payment of the Forward Movement moneys. It is not my purpose to explain the mystery, why so much money sacredly pledged to the Forward Movement, remains unpaid. My heart's desire is to lay anew upon the heart of every loyal pledger the one all persuasive argument why the last subscribed dollar should be paid, and that in the near future. I know the representatives of the various causes in the Forward Movement would advance the reason for the pay-

ment of all the pledges, in order to meet the pressing necessities of their work, but to my mind the one impelling motive that towers over every other is, "Let us Honor the Name." And do you ask *whose name?*

First, *Your Name*. No wealth under the sun can be as precious to you as your own name. "A good name is rather to be chosen than great riches." You cannot afford to refuse to pay your pledge, in full, if you are able for the sake of your *family* name. You may be a descendant of the Huguenots who fled to our native land for the faith that was in them. Your name is honorable and held in esteem in your community, and for your own sake as well as for your relatives and friends you should redeem your pledge.

Second, *The Name of Your Congregation*. You owe it for the sake of the standing and moral influence of your congregation in the community to pay what you have sacredly promised. Your neighbors and the members of other churches in your town or city know that you are identified with the Forward Movement. It will be a stain on your local Church, if, through your neglect to pay what you owe, your congregation will not receive full credit in the Report to the General Synod.

Third, *The Name of Your Denomination*. You are a member of the Reformed Church which was born in the throes of the Reformation, baptized by many persecutions, and sanctified by the lives and labors of a host of worthy spiritual ancestors. Your Church has an honorable history among the Churches of Christendom. You have been singing from the heart:

"Beyond my highest joys

I prize her heavenly ways,

Her sweet communion, solemn vows,

Her hymns of love and praise."

In view of "her heavenly ways" and "your highest joys" will you withhold from your spiritual mother the payment of a few paltry dollars?

Fourth, *The Name of the Forward Movement*. How elated we were with

the choice of the name for the Movement that we felt was born of God. It was certainly based on a most thrilling experience in the history of God's chosen people. Other denominations have had fine titles for their special campaigns but none finer or more expressive of the mind and heart of our Church in the year 1919. Can any forward-looking man or woman in our Church fail to meet his or her obligation, made in good faith, and not leave a blot on the noble name of the Forward Movement?

Fifth, *The Name of Jesus*. "How sweet the name of Jesus sounds in a

believer's ear!" Jesus is the name above every other name in heaven and on earth, whereby we only can be saved. "Thou shalt call His name JESUS, for he shall save His people from their sins."

Shall it ever be said by Him, of any of us, that we have made vows and not paid them? "When thou vowest a vow unto God, defer not to pay it."

For the sake of Jesus, who is our only comfort in life and in death, for the honor of our own name and for the progress of the Church to which we belong let us pay our pledges, in full, to the Forward Movement and do it NOW.

PIONEER CHURCHES IN CHINA AND JAPAN

(From the Special News Bulletin of the Board of Foreign Missions of the Reformed Church in America)

IT is a fact of unusual interest that our Reformed Church, so little among the denominations, has yet had the privilege of establishing the first Protestant church in both China and Japan. Recently the first church in China, the *Sin-koe* Church, Amoy, celebrated the seventy-fifth anniversary of its founding. The crowds which attended the celebration, composed of both Christians and non-Christians, made it necessary to hold additional meetings, so that all who wished might attend. What a striking justification of the *fine faith* of its founders, who built the church to accommodate five hundred when the total number of converts was three! There are now two other churches in Amoy City and none of the three receives any Mission aid. On the contrary these three churches have developed a work of their own and are maintaining three chapels and eleven Christian schools with six hundred and fifty scholars.

The first church in Japan, the *Kaigan* or "seashore" church, as it was called, was founded very largely as a result of the efforts of one of our pioneer missionaries, Dr. James H. Ballagh, a little over fifty years ago. Our attention has been especially directed this year to this other historic association because of the trials which it has suffered, along with other Japanese churches, in the terrible

disaster of earthquake and fire. The church structure was completely destroyed and the hard task of rebuilding is before them at a time when many of the congregation have themselves suffered heavy losses. The Reverend Y. Sasakura, pastor of the church, has been in this country soliciting aid for the reconstruction of this historic church. He has recently presented a beautiful silk Japanese flag to the Board, a gift of one of the elders of the church, as an expression of appreciation.

"Enter thou into the joy of thy Lord." We can never drift into joy. "The only people who are strangers to joy are the people who shirk every difficulty and never contend with a troublesome task. It requires a little pressure to get even the juice out of a grape, and it does seem as though the fine juices of life are only tasted where there is a certain stress and strain, a certain pressure, a certain sense of burden and task." The precious juice of joy is never the perquisite of the drifter; it visits the lips of resistance and is the fruit of conquest. The life of the Church is secured and enriched by expression. We can never discover the manifold grace of God unless we pass through the discipline of service and sacrifice.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

OUR DEVOTIONS

PRAYER clears the vision; quiets the nerves; defines duty; strengthens purpose; sweetens the spirit and fortifies the soul. The unused forces of nature are great; the unused forces of prayer are still greater. Prayer relates the soul to the infinite resources of the Divine.

Jesus knew the secret of strength. From prayer He went to face the great crisis; through prayer He gained the victory. Can man do better than follow His example?

The home is the place of refreshment. He is wisest who makes it most of all a place of spiritual renewal in which the Bible is kept open that the soul may be bathed constantly in its refreshing streams.

Greatness of soul is found in the secret place where through quiet meditation the spirit touches God. Thus man practices the presence of God.

"Wait on the Lord, be of good courage and He shall strengthen thy heart. Wait, I say, on the Lord."

Charles L. Goodell.

THE FELLOWSHIP OF PRAYER

For a number of years the Commission on Evangelism and Life Service of the Federal Council has been issuing a pamphlet entitled "The Fellowship of Prayer," and which has been prepared by Dr. Frederick L. Fagley, at the head of the Evangelistic work of the Congregational Churches. The pamphlet for 1925 in every respect measures up to the worth of its predecessors. The purpose of "The Fellowship of Prayer" is to help each one in daily Bible reading and meditation, to know how to bring Christ more fully into the busy life of the world and into his own soul. The intention is that the booklet shall be used by individuals, in family and church groups, where the Scripture lesson will be read, the meditation will lead to serious thought, and the prayer open the way to communion with the Holy Spirit.

We heartily recommend this pamphlet for use in our homes and in Church circles. It can be secured in quantity at 2c per copy by addressing either the Commission on Spiritual Resources and Evan-

gelism of the Reformed Church, 1505 Race street, Philadelphia, Pa., or the Commission on Evangelism and Life Service of the Federal Council, 105 E. 22nd street, New York City.

HOME MISSIONS COUNCIL

The annual meeting of the Home Missions Council will be held in Haddon Hall, Atlantic City, January 13-16th. This is a Council which brings together the Home Mission leaders of practically all the Protestant forces in America. At the same time there will be gathered at Atlantic City the Council of Women for Home Missions, which comprises the women's agencies for Home Missions in this country. Most of the sessions will be of a joint character, although provision is made for separate meetings for the transaction of necessary business. The principal subjects which will be considered are along the lines of the new conception of Home Missions; the growing spirit of unity in Home Missions; race relations; Spanish-speaking people; the

(Continued on Page 34)

WHY NOT THE OTHER NINETY-SIX?

When the Budget of the Forward Movement for Home Missions was fixed, 188 Churches were promised a share in the same. Of this number 92 have already received help. But what about the other 96?

Up to October 1, 1924, General Synod's Board of Home Missions has made a direct contribution of \$89,190.89 of Forward Movement money to the Department of the Northwest, formerly the Tri-Synodic Board. The Board of Home Missions has also contributed out of its Forward Movement receipts \$44,952.20 to Catawba College, our Missionary Institution in the South. High rents have forced the Board to stabilize its Missions by providing parsonages. Twenty-three have already been provided and many more are needed.

The Home Mission Churches thus far aided are distributed as follows:—

Eastern Synod	14
Potomac Synod	17
Pittsburgh Synod	13
Ohio Synod	12
Mid-West Synod	10
German Synods	16
Hungarians	4
Bohemians	2
Jewish	2
Japanese	2

A LETTER OF GRATITUDE FROM LOS ANGELES

To our Fathers and Mothers, Brothers and Sisters; To our Preachers and Teachers, throughout the whole wide Nation:—

Greetings of love from your thankful sons and daughters out in sunny Southern California!

We are grateful to our Father in Heaven for His wonderful goodness to us; for it was

His love that prompted the Board of Home Missions to grant our cause a Nation-wide day;

His love that inspired Rev. and Mrs. E. F. Evemeyer to prepare a Nation-wide service program;

His love that makes the Nation-wide offering a joyous, generous gift;

And it is

His love that has broadened our horizon, and that will dare us to "go forward" for His Name's sake.

This we believe sincerely; so we have wholeheartedly confessed one to another, with God as a witness, on this blessed twenty-third day of November, 1924; and through the Church-papers we herewith make a Nation-wide confession of this to you, dear ones.

In behalf of the members and friends of the First Reformed Church of Los Angeles, Calif.

G. VON GRUENINGEN.



GRACE CHURCH, DUQUESNE, PA.

ANNIVERSARY AT DUQUESNE

The thirtieth anniversary of the Mission at Duquesne, Rev. W. H. Landis pastor, was celebrated on Sunday, December 14th. The General Secretary preached at both services, morning and evening. This congregation has the distinction of having each one of its nine pastors living. They are as follows: John K. Adams, J. Silor Garrison, M. M. Noacker, D. B. Lady, I. G. Snyder, A. M. Rahn, H. E. Gebhard, W. H. Landis. This Mission is very comfortably housed. A new church building was erected several years ago and a house adjoining the church was purchased as a parsonage.

NOTES

On November 3rd, a new kindergarten was organized in the Japanese Reformed Church in Los Angeles, California, under the direction of Miss Blenda M. Vornquist, who writes, "although our number is small at present, its leaders express the hope that this action will prove to be an increase in the sum total of missionary effort. Our kindergarten being a new branch of the Church, and lacking in equipment, we would be very glad to receive toys, picture-books, crayons, dolls and such equipment as may be useful in a kindergarten."

* * *

On November 7th, the Consistory of Grace Mission, Toledo, Ohio, of which the Rev. Ellis Hay is the pastor, met to plan a mode of procedure to secure \$25,000 in subscriptions for the new church building. It was felt that the four weeks of Advent were a good time to secure these subscriptions, and two goals were set: No. 1, to have the \$25,000 subscribed by Christmas, 1924; No. 2, a new building by Thanksgiving Day, 1925. Goal No. 1 will probably be realized before these notes reach our readers, and doubtless the wish of the pastor, that "this Christmas can be our most joyous day in 20 years" has been realized, and they can look forward most hopefully to the accomplishment of Goal No. 2.

* * *

On December 7th, St. Mark's Mission, Lincoln, Neb., of which the Rev. A. R. Achtermeier is the pastor, combined Near East Relief and Home Mission Day. After the morning service the ladies of the church served a Golden Rule dinner at the church, so that the saving between its cost and the cost of the usual Sunday dinner might go for Near East Relief; the diners at church contributed as much as they desired or felt able to give. At the evening service the Pageant, "The Call of California" was rendered by the Christian Endeavor Society, and the offering went to our Mission in Los Angeles.

* * *

St. James' Mission, Allentown, Pa., of

which Rev. Joseph S. Peters is the pastor, recently installed a new Unitype Bulletin Board, which cost about \$300. 15 new members were added at the celebration of the Holy Communion on October 12th. Prof. Harley R. Ruch is the new teacher of the Senior Bible Class.

* * *

The members of Grace Reformed Church, Buffalo, N. Y., through loyal co-operation, are supporting a busy program of Church work during the prolonged absence of their pastor, Rev. Henry Miller, who is a patient at the Perrysbury Hospital. Under the leadership of Miss Kathryn Y. Allebach, deaconess, Sunday evening services have been started with great success. These services are conducted entirely by the young people of the Church, one very attractive feature being the Junior Choir of 30 voices. A Girls' Missionary Guild was recently organized, with splendid response among the young girls of the Church, thus completing the circle of missionary societies in Grace Church. The Mission Band meets weekly with an average attendance of 40. Both of these organizations took a very attractive part in the annual Thank Offering service conducted by the W. M. S. on the evening of Thanksgiving Day. The annual bazaar and supper under the auspices of the Church Aid Society is scheduled for the first week in December.

* * *

Eight sets of Stewardship mottoes have been ordered by Rev. E. Elmer Sensenig, of St. Paul's Church, Allentown, Pa. He is determined that every member of his congregation shall see these mottoes and that each one shall make an impression. His plan, which you will agree is a good one, is to put a copy of the first motto up in the Junior room, in the Primary room, in the Beginners' room, in the Intermediate room, in the Consistory room, in the Church auditorium, etc., and to keep that motto in each of the rooms for several weeks. He will then put the second motto in each of the rooms, and so on until all eight of them have had a chance to impress a Stewardship truth on his members.

On October 19th, 25 new members were received into the fellowship of First Church, Greensboro, N. C., Rev. H. A. Fesperman, pastor, 16 of whom were men from the Men's Bible Class, of which the pastor is teacher. For 11 days previous, special evangelistic services were held. The messages were brought by Revs. J. A. Palmer, of Heidelberg Church, Thomasville, N. C.; Dr. C. H. Rowland, of the First Christian Church, Greensboro, and George Longaker, of Hickory, N. C. Attendance at all services was good and the messages inspiring. A total of 202 members have been added during a pastorate of 3 years and 7 months. S. S. attendance for October averaged 318. The Men's Bible Class had an average attendance of 98. Sunday School offerings for the month totaled \$146.25. On November 8, at 7.30 P. M., a reception was tendered the Reformed students attending the North Carolina College for Women, located in Greensboro.

* * *

Evangelistic services were held in the Dewey Ave. Church, Rochester, N. Y., Dr. H. H. Price, pastor, November 30-December 7. Rev. Benjamin H. Holtcamp, of Meadville, Pa., occupied the pulpit. These services were profitable to the Church and community. Golden Rule Sunday was observed December 7, with offering of \$55 received for Near East Relief. The Young People have organized, and are planning special programs for the winter months.

* * *

Home Mission Day was celebrated at the First Church, Los Angeles, Cal., November 23. Rev. and Mrs. E. F. Eve-meyer, who prepared the service and wrote the pageant for this Nation-wide event, were the guests of honor. The largest gathering of Reformed people that ever crowded into that little Church on E. 45th St., greeted them. The pageant, written as the result of inspiration, was rendered with inspiration, and created an inspiration that will be long-lasting. The first fruits of this fact is evidenced by the offering. The treasurer has forwarded a check to Mr. J. S. Wise in Philadelphia to the amount of \$973.60. But the inspiration went further than the

pocket-book—the membership list was increased by 12 additions.

* * *

Over 100 Hungarian children in the Ashtabula, O., Hungarian Mission look forward with greatest expectations to the Christmas entertainment promised for them, to be held on Christmas evening. Singing exercises are held twice a week for the children, and choir exercises are also held other evenings. All services are well attended, and pastor and people are anticipating joyous holidays. The Mission is in a strategic position, there being no other Protestant Church of any denomination in that section of the town. The Hungarian Church will undoubtedly be the nucleus of an English Reformed congregation as soon as the present generation of Hungarian parentage grows up. Much improvement is needed on the buildings and in the equipment of the mission, especially for the S. S. work, to make the mission a power of attraction and influence for all the Protestants who live in this churchless part of the town.

* * *

Home Mission Day offerings for the First Church, Los Angeles, Cal., are being steadily received by the Treasurer of the Board of Home Missions. The total receipts thus far are slightly in excess of \$9,000, with checks coming in with every mail. Comparing with last year, the receipts are about three to one. If this ratio can be slightly increased, the goal of \$25,000 will be reached.



ST. JAMES CHURCH, ALLENTOWN, PA.

"THE RELIGIOUS MINORITIES IN TRANSYLVANIA"

The report of the deputation which went to Roumania last summer under the direction of the American Committee on the Rights of Religious Minorities is now off the press. It makes a very large and interesting volume, under the title of "The Religious Minorities in Transylvania." A limited number of copies is available for ministers and members of the Reformed Church who may be interested in this question. The price is one dollar, and copies can be secured from Dr. Charles E. Schaeffer, 1505 Race street, Philadelphia. This is one of the liveliest questions in Europe today. The situation and spirit of the minority peoples in Europe will determine to a large degree the future peace of the world. If another war should break out, it will undoubtedly have its origin among these minority groups in Europe who are dissatisfied under their existing conditions.

The deputation which visited Transylvania last summer consisted of Dr. Sylvester W. Beach, of Princeton, N. J.; Dr. Louis C. Cornish, of Boston, Mass.; Dr. Charles E. Schaeffer, of Philadelphia, Pa.; Dr. Arthur E. Hurn, of Leicester, England. They made perhaps the most thorough investigation of conditions which has yet been furnished the public. The alleged cases of injustice and abuse which the minority groups presented to the deputation are published in full in the volume, as is also the reply of the Roumanian Government to these statements brought to their attention by the deputation. The American Committee on the Rights of Religious Minorities is a group of most representative men, regardless of denominational relationship. All its members are vitally interested in seeing to it that justice is done to the smaller nations of the world.

SELF SUPPORT

Two of our Missions went to self-support on January 1st, 1925. They are St. James, Allentown, Pa., Rev. Joseph S. Peters, pastor; and St. Paul's, Derry, Pa., Rev. W. H. Cogley, pastor. St. James, Allentown, was enrolled April, 1913, and St. Paul's, Derry, was enrolled August 1st, 1904. Both of these Missions are well housed with fine church buildings and comfortable parsonages for the pastors. St. James, Allentown, has a strong and growing membership and is located in a rapidly developing section of the city of Allentown. St. Paul's, Derry, is ministering to a somewhat floating population. It has a splendid force of young people, and its attaining to self-support at this stage was made possible by a friend contributing a substantial sum of money to assist in the liquidation of the debt which rested upon its church building. The Board of Home Missions, through the Forward Movement funds, co-operated in making this possible.

There are doubtless other Missions who could reach a similar status if friends of the cause would come to their assistance with substantial gifts.



ST. PAUL'S CHURCH, DERRY, PA.

STUDENT WORK IN PHILADELPHIA

By the Rev. Charles E. Schaeffer, D.D.

ONE of the most delightful occasions which the writer has attended for some time was the Fall Dinner at the City Club, Philadelphia, given on Monday evening, November 10, under the auspices of Rev. Clayton H. Ranck, the Director for Student Work in Philadelphia, employed by the Board of Home Missions. It may be interesting to many to know just who attended the dinner. There were 45 students from the University of Pennsylvania; 13 from Temple University; 8 from Drexel Institute; 6 from Hahnemann Medical College; 6 from the Philadelphia Training School for Christian Workers; 4 from Jefferson Medical College; and 10 from miscellaneous institutions, including Pierce School, National School of Expression and Oratory, Curtis School of Music, Woman's Medical College, Haverford College. In all there were present about 90 students, who are members of the Reformed Church, and about 15 other guests. In order that these students might become better acquainted, groups were formed before the dinner, according to their home towns, as follows: "The Home Team," the city; "The Mutes," commuters and their neighbors; "Lower Lehigh," Allentown, Bethlehem and Easton; "The Pretzels and Bolognas," Reading and Lebanon; "The Senators and Roses," Harrisburg, Lancaster and York; "The Upper Susquehanna," which is apparent; likewise "The Coal Diggers," and "The Dixies," including everything

south of Pennsylvania; "Farther North," New York and New England; "The Other Half," Western Pennsylvania, and "The Buckeyes and Worse," Ohio and farther West. This was done to get the school lines crossed. The toastmasters were Wagner Wrightstone, Chairman of Student Work, and Rev. Clayton H. Ranck. Cheers and songs were led by J. Nevin Robb, former Chairman of Student Work. Addresses were made by Rev. H. B. Kerschner, pastor of First Reformed Church, Philadelphia; Mr. C. O. Wright, Y. M. C. A. Director at the University of Pennsylvania, and Dr. C. E. Schaeffer.

This was the third annual dinner of its kind. The first was attended by a mere handful of students; the second by a somewhat larger number, and this one as indicated above. The affair was heightened by the presence of a great many girl students, who had not been present at these dinners on previous occasions. A very fine service is being rendered to these students by Rev. Mr. Ranck in getting them acquainted with each other and in bringing them in affiliated relationship with the Reformed Church in Philadelphia. The motto is, "A Church Home When Away From Home." If similar work could be done in other great educational centers, such as is being done in Philadelphia and in State College, it would mean much towards holding our student body for our own Church in various non-Reformed schools.

PASSING OPPORTUNITIES

Rev. John C. Horning, D.D.

THE potential life of our land is measureless. The city is the growing, pulsing center of this potentiality.

The most striking expression of this potentiality is in material expansiveness. The growth of the city is one of the marvels of our day. It has an economic and industrial motive power and a political expression that overshadows the more vital factors, as the school and the Church.

The observer is impressed with our stately school buildings, the symbols of enlightenment in city and national life. Imposing church buildings are not so much in evidence, although in some of our cities over-towering church structures are claiming attention. May it be prophetic of the larger place and part of the Church in our future life. It is however still true that the churches do not keep pace with other factors in urban life.

The Church seems least adaptive to and least felt in the changing conditions in the life of the cities. It is not making the appreciable impression upon the life of our growing industrial centers. Open doors and avenues of spiritual and moral service in our expanding cities are not being entered or constructively occupied, as least with proportionate effectiveness.

To this situation the Church is giving attention. One of the growing cities of the mid-west is Cleveland, Ohio, a city approaching a million population. It is said that an average of nine fields for new churches in this city develop annually. Six of these are original openings and three relocations. To meet this situation the Federated Churches of the city are forming a Land Holding Company, incorporated at \$500,000, to buy up property that the growth of population will make desirable for churches, and hold it against the time when congregations are ready to build. This property will then be turned over to the proper church body for the original price, plus carrying and interest charges. This bears the marks of constructiveness.

Just across Lake Erie is the rival city, Detroit, the great center of the automobile industry. Here there are many new fields open and new ones constantly developing in the extending areas of the city. The Chicago area presents one of

the most challenging fields for missionary enterprise. In the westward and northward outreach of this city there are new territories opening up, some of which we have visited with growing appreciation. Stretching out along the Southern shore of Lake Michigan are South and East Chicago, Indiana Harbor, Hammond, Whiting, Gary, etc., all growing industrial centers. A recent visit to Gary reveals a section of the city where 248 houses are being constructed at one time. Youngstown is another of these open fields that we have recently visited with a like impression. And we could speak of Akron, Canton and Toledo and other mid-west centers.

Farther west are teeming centers of population, on to the Pacific Coast with San Francisco and Los Angeles as the radii of the expanding coast population. All these and other challenging openings appeal to the missionary agencies of the Churches. Many appeals have come to your Board of Home Missions, and to all new calls the Board must turn a deaf ear, deafened by financial deficits. The lack of men and money compels the Board to mark time, when the word should be "Forward March!" Opportunity after opportunity is passing by. Door after door is being closed, and we have not entered. Let the Church give more assuring answer!

ACTIVITIES AT BETHEL COMMUNITY CENTER, PHILADELPHIA

During the past year various activities were carried on at Bethel Community Center. It is the writer's purpose, in this brief article, to give the average attendance of some, if not all of these activities. The Sunday School comes first with an average attendance of 29. Queen Esther Circle, made up of the older girls, shows an average of 8. Senior Girls Club had an average of 7. Bethel Girls' Club held 38 meetings, with an average attendance of 12. Bluebird Girls' Club held 27 meetings, with an average attendance of 17. The Boy Scouts held 45 meetings during the year, with an average of 15. They had several hikes. The Junior Scouts averaged 11 at each meeting. The

Sewing Class has an average attendance of 21. Gospel Meetings had an average attendance of 9. Kindergarten, 4. Moving pictures and Stereopticon Lectures averaged an attendance of 105. Only religious pictures were shown. Daily Vacation Bible School had an average attendance of 40. They also had a picnic with 50 in attendance. Social Gatherings, entertainments, demonstrations and parties were held with good attendance. Basket Ball for Senior and Junior Boys is carried on. Conversions for the year were two girls and one boy. All activities are accompanied by a religious talk.

H. E. Z.

A LETTER FROM A BOHEMIAN MISSIONARY IN HIS HOMELAND

A MOST interesting letter was recently received in the office of the Board of Home Missions, from Rev. J. Stulc, who was formerly pastor of our Bohemian Mission in Cedar Rapids, but who felt the call to return to Czechoslovakia, to assist in the great evangelistic movement which started there after the War. Just to give you a very faint idea of what he is doing, we quote here and there from his letter. After apologizing for not having written for some time, he says: "I am a real slave and nothing less, for I have not one day in a month for myself for rest, and rest I would need indeed, for we have eight places of preaching regularly, 28 schools in which to teach religion day after day, except Thursdays and Sundays, when parishioners come in and go out at the parsonage to have certain matters—baptisms, weddings, councils, etc., adjusted. There the minister is a real minister, a servant of all. We have about 90 young people in our Young People's Society, and almost all of them are in the choir. There are over 600 children in our religious classes in the schools. We have five churches (buildings of worship) in our parish, one of which was erected in the Tenth Century, now owned by us, one was erected in the year 1783 when Joseph II gave our fathers his Edict of

Toleration in 1781. The large Reformed Church was built in 1872.

Nearly 4,000 souls are the number of my congregation and over 20,000 to work among. The parsonage lies in the center of the field and there are no railroads near and so it means that I must walk from one place to another, from six to nine miles one way. On Sunday I preach at two places, and on other days I teach in the schools, and on Thursday I do correspondence if there is time, or rather if the people allow, for they are always in the waiting-room and very, very funny and unusual matters they bring to have solved and adjusted.

If I only had a Ford car or even an American buggy up here, how I could save myself for the work! This is a hilly country, near the boundary of Austria, stony and poor. Our Reformed people in the time of persecution thanked God for the hills and forests for they were their hiding places then, but today, when progress sounds its note all around, this part remains poor and needy. Some of the better situated farmers with from twenty to fifty acres of land, have one or two horses or oxen. Horses cost here about as much as in the United States; but automobiles cost from six to ten times more than in the United States. A Ford car is the lowest priced car up here, and with the tariff costs \$1,000 or more."

HUNGARIAN REFORMED CHURCH OF ASHTA BULA, OHIO

In the first six weeks of the pastorate of Dr. Alex. Harsanyi in the Ashtabula, O., Hungarian Mission, good results are already visible. The pastor reports that he has visited in company with his good wife every Hungarian family in the community, and predicts a bright future for the mission. On the first Sunday, the S. S. attendance was 34, the following Sunday 43, and last Sunday there were 63 present. It is a great hindrance to the work that there is no parsonage, and the pastor is compelled to live quite some distance out of town, and also that there is no adequate building for accommodat-

ing the Sunday School, which soon will have a membership of 100.

Most impressive services were held in the Hungarian Church, Ashtabula, O., on Thanksgiving Day, the occasion being the installation of Rev. Alex. Harsanyi, who is serving as first pastor of the congregation. The Church was elaborately decorated with palms, ferns and pot flowers, through the attention of the members of the Ladies' Aid Society. Some 60 or more Hungarian children from the S. S. and the Choir rendered special hymns for the delight of all those present. Rev. John Botty, of Conneaut, offered the prayers; Rev. Chas. Krivulka, of Fair-

port, read the Scriptures; Rev. Andor Harsanyi, of Cannonsburg, the son of Dr. Harsanyi, preached the sermon. Rev. Stev. Kovachy and Rev. Chas. Krivulka performed the ceremonies of installation, as representatives of the Hungarian Western Classis. At noon a delightful dinner and reception was given by the Ladies' Aid Society, honoring the new minister and his wife. The work is started with good auspices, as Dr. Har-

sanyi reports. The S. S. is growing with every Sunday, and the attendance at the services is very good. Hungarian Protestants in Ashtabula are happy now, having regular services every Lord's Day and having their own minister. Dr. Harsanyi stated that every Hungarian man and woman living in Ashtabula, has joined the Church and promised to attend faithfully.

OBSERVATIONS OF THE TREASURER

J. S. Wise

JUST why the title "Miss" is applied promiscuously to all unmarried ladies is beyond my comprehension. I believe that a large percentage of them remain single from choice rather than from necessity. At any rate it is rather unfortunate that the prefix "Miss," being anything but complimentary, should be applied to the most interesting individuals of the human family. I am not going to write about any "Miss" from the great host of my personal acquaintances; but out of a long list of words, such as mischance, misbehave, misplace, mistake, the one, "misunderstanding," it seems to me, is responsible for more heartaches and life wrecks than any other word in our language.

It is "misunderstanding" that I want to write about. She is entirely impersonal and yet found everywhere—in the home, the Church and in all the relationships of life. If we were able to banish her from our lives, joy and peace would reign supreme where misery and degradation are now to be found.

In many a home, where for years happiness flourished and love and sunshine permeated all of its ideals and aspirations, the sudden and unwelcome introduction of "misunderstanding" wrought wreck and ruin in so brief a time as to be decidedly incomprehensible. She is responsible for damages that can never be repaid or repaired. So long as she is about, torment and tears will abound. Explanations will not avail. Husbands, wives and many innocent children become her victims and all because she is devoid of reason.

In "misunderstanding" we have the culprit who is responsible for the old world order of hate and force as expressed by the many nations in their intercourse with one another. Intriguing diplomacy has paid high tribute at her shrine and will continue to do so, unless the Christian people of the world decree otherwise. The Church, being the only organization that can speak authoritatively in behalf of the Christian people, must lead—but alas, her leadership is more or less impotent. The Roman Church, and, perhaps to a lesser degree, the Protestant Churches of Europe, are saturated with the same idea of intriguing diplomacy. Where, then, shall we go? Ah, America!

Never before in all history was there a nation to which all other nations looked so eagerly for leadership. Upon the American Protestant Churches burdensome and commanding responsibilities have been placed. Will the Roman Church in America be big enough to assume its share? And will the American Protestant Churches, likewise, be big enough to forget the past "misunderstanding" and unitedly join with all creeds in showing the present "misunderstanding" the back door? Resolutions go a great way, but I am convinced that the good old U. S. A. will never attain to her full greatness and power until her religious forces are more closely united and that will never be accomplished until we get rid of "misunderstanding."

The Federal Council of the Churches of Christ in America, the Home Missions Council, the Foreign Missions Confer-

ence and kindred organizations are on the right track, but the process is slow. I know of no way to speed it up except by importunate prayer—such as I believe God wants us to make and which he will gladly hear and fully answer.

We need more of "understanding" and less of "misunderstanding," not only in the few matters I have referred to, but in our own Reformed Church as well. For instance, the whole work of Home Missions will flourish from now on only in proportion to the way we get rid of "misunderstanding." Destructive criticism is the cud she delights to chew. Minimizing the efforts of the Board and its officers adds to her vanity. The twisting and turning of its Budgets to create

false impressions of extravagance and incompetency adds to her glory and dignity. She revels in these things. She grows fat upon them. Let's get rid of her.

I am rejoicing over the accomplishments of the last few months. "Misunderstanding" is on the run. Much of the atmosphere, regarding the thousand and one questions concerning the Forward Movement and the Boards, has been greatly cleared at the recent sessions of the Synods and special meetings of Classes. Let us keep her on the run, so that when the books are closed, all of us can most heartily join in singing "Praise God from whom all blessings flow."

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

THE Church-building Funds of the Board of Home Missions are maintaining their popularity. At the present time 938 are enrolled. 61 more are needed before the A. C. Whitmer Memorial Church-building fund of \$25,000 can be regularly enrolled. It is to be number 1,000. The full amount desired is practically provided for so that it can be enrolled as soon as the other 61 funds are received. There are more than that number of Church-building Funds in process. That is, they are being paid on the installment plan. It would be a great thing if our friends were suddenly to decide to complete a sufficient number of these partially paid funds within the next few months. Nothing would give us greater joy than to be able to report at the annual meetings of the Classes that we have passed the 1,000 mark. A number of our friends have more than one Church-building Fund to their credit and at times I feel that special attention ought to be called to the kind of work these funds are accomplishing. For instance, on March 17, 1905 William G. Focht of Huntingdon, Pa., established Church-building Fund No. 129 of \$500, and named it The Mathilda Hobach Focht Church-building Fund in loving memory of his wife. This fund has since then been invested in three places—the

Central Avenue Reformed Church of Indianapolis, Ind., the First Reformed Church of McKeesport, Pa., and at present the St. Luke's Reformed Church of Baltimore, Md. The second fund established by the same contributor is dated May 3, 1922, No. 847, to the amount of \$500, and named the Dorothy Focht Church-building Fund. It was immediately invested and still remains in Calvary Reformed Church, Lima, Ohio.

Since the publication of the list, last month, the following have been received and are hereby gratefully acknowledged:

936—The C. F. Gabbert Memorial Church-building Fund of \$500. Contributed by the Y. P. S. C. E. of St. Paul's Reformed Church, Mahanoy City, Pa., and named in memory of Mr. Gabbert who was a charter member and devoted worker of the Society. Invested in the Austintown Community Reformed Church, Austintown, Ohio.

937—The Howard T. and Stewart P. Weaver Church-building Fund of \$500. Contributed by Howard T. and Stewart P. Weaver, Freemansburg, Pa. Invested in Calvary Reformed Church, Bethlehem, Pa.

938—The Dr. Laura J. Dice Church-building Fund of \$750. Bequest of Dr. Laura J. Dice, York, Pa. Invested in First Reformed Church, Salisbury, N. C.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

SOCIAL SERVICE IN THE CHURCHES

SOCIAL SERVICE is not an organization, but the spirit of Service animating individuals and organizations in the interest of the more abundant life that Christ said He came to give. A cross section of a church body ought to show the presence and working of this spirit in all the organizations and activities within it.

The most urgent task we have today is that of putting the service motive into our churches. Think it out for yourself, but the churches are certainly working on the basis of the *profit* motive, in large part, just as industry is and the nations are. Of infinitely more value than *preaching* the gospel of service on the part of the churches just now would be the *practice* of this principle. Said the American Country Life Association recently assembled in annual sessions at Columbus, Ohio: "We believe that the Church cannot teach what it cannot exemplify. That it must win the moral right to teach by first realizing in that realm in which it has responsibilities those basic Christian principles in which it professes to believe. To teach brotherhood the Church must be a brotherhood. To teach service it must apply the service principle to its own organization to give moral leadership to an over-competitive society; it must be in the realm in which it has control to replace competitive strife with co-operative effort."

Our Social Worker

Miss Zierdt is finding a readiness and willingness on the part of our people individually and in their organizations where she has worked to respond to the social appeal in behalf both of the larger community groups and of the local church activities. In Omaha a canvass of the city was made by the League of Women Voters to urge registration; the city had been placarded throughout, informing the people that it is unlawful

to sell groceries and meats on both Saturday and Sunday which Seventh Day observers were doing; the Board of Education is conducting twenty-seven "home schools" for foreign women in the homes of the people, a policy that makes education possible for those women and at the same time creates and nourishes good old-fashioned neighborliness in those groups of the population; the Council of Churches is unifying the Protestant forces in constructive forms of useful service. In all of these community movements the social spirit of our Reformed Church in that city is finding vital contacts with the whole community life. Miss Zierdt is now with our mission church at Cedar Rapids, Mich., and is directing a parish survey and taking part in it, covering 1200 to 1500 homes. Up to the date of reporting, 200 homes had been canvassed and of this number 103 were found either not connected with any church or not having withdrawn their membership from distant churches and not now attending. Such a surprising find is *not* surprising to survey makers. There is sufficient material in most communities, unattached or inactive, to fill all the churches there if they can be attracted to them.

Picture Service at Winchester

The Centenary Reformed Church at Winchester, Va., has for some time conducted a Sunday Evening Picture Service as a part of the educational and social program of the Church. This was initiated three years ago by Rev. Clarence Woods, then pastor of the Church. The present pastor, Rev. Francis R. Casselman, now in the second year of his pastorate, has continued and enlarged the service. At the opening of the current year's activities last fall Mr. Casselman announced that because the Sunday night picture services had proved to be so popular and so helpful they would be

resumed again after the summer cessation. The services are held in the Sunday School room, which seats about 250 persons comfortably. The room is filled to its capacity at practically every service and at times standing room in the aisles is taken. The experience is not unusual to see the audience beginning to arrive an hour ahead of the time for the service. Scores of people come into contact with the Church through these services who would not otherwise do so. Many testimonials have come to the pastor and officers of the Church as to the helpfulness of these services and indicate to them that they are meeting a real need. The Sunday night picture service is the result of a conviction that is growing strong in the hearts of many preachers, that to hold two services of the same kind every Sunday for the same people and appealing largely to the same interests in them, is not using their churches and their opportunities to the best advantage. This service is also in line with the policy adopted by the Centenary Church five years ago, of community service, with the desire and purpose not to duplicate, but rather to supplement the work of the other churches. The following are quoted from

four consecutive weekly bulletins, announcing the Picture Service in the Church, during the period of a month last fall: 1. "The first picture service of the season, last Sunday night, was well attended, the Sunday School room being filled nearly to its capacity. The congregation was enthusiastic in its praise of the service. The picture tonight is 'Blood Will Tell' presenting the story of the baby Moses, with a modern message for all who love children." 2. "The picture for tonight is 'The Good Samaritan,' another of the series of motion pictures presenting Bible incidents with modern parallels. The pastor will speak briefly on 'The Second Half of Religion.' Last Sunday night the audience packed the Sunday School room to its capacity and beyond. One of the many splendid features of these services is the singing of familiar hymns from the screen. Rarely does one find more wholehearted congregational singing." 3. "The South End Hose Company will be our guests at this service. As chaplain of the company, the pastor invited the members to have their annual religious service at our church and asked them whether they preferred a reg-



GIRLS' CHOIR OF OUR MISSION CHURCH AT OMAHA, NEB.

During the year and a half when the Church was without a pastor, this choir furnished the music.

ular evening service or a picture service. They voted for the latter. By pictures, music, worship, message and hospitality let us make this service of real and lasting value to all who attend. The pictures are 'The Danger That Never Sleeps' and

'Who Loseth His Life.' " 4. " 'The Sky Pilot,' Ralph Connor's great story of the redemption of a northwestern community through the warm-hearted, red-blooded Christianity of one man will present the picture message tonight."

THE CHILD LABOR AMENDMENT

ACCORDING to the Federal Census of 1920, there were at that time over one million children, ten to fifteen years of age, engaged in "gainful occupations." This is one-twelfth of the total number of children of that age in the United States, and is considered by Miss Grace Abbott, Director of the Children's Bureau of the Department of Labor, an under-statement for several reasons, which she has given. These figures do not include as child laborers children who do the ordinary chores in every well-regulated household and those engaged in vacation work on farms and in homes, which it is no purpose of the Child Labor Amendment to prohibit.

More important to industry than the prohibition of the labor of children up to 14 are the restrictions which are placed about the labor of children between 14 and 16 and up to 18 and 21. There are 1,650,000 children in the United States between 10 and 17 who are employed in non-agricultural gainful pursuits, of whom 50,000 are in mining and 772,000 in manufacturing and mechanical pursuits. Many of the children above 14 are worked 60 hours a week. It is for fear of the Federal regulation of this labor that certain employers are opposing the Constitutional Amendment. The regulation above 14 is of more concern to them than the prohibition up to 14.

The eighteen-year age limit of the Amendment was set because it is necessary to regulate or prohibit the work of persons up to that age in industries dangerous or physically and morally harmful to young people, or where their labor would be dangerous to the public, and to set up restrictions about the labor of immature persons between 14 and 16, such, for example, as is now done by many states. Some states now regulate or prohibit labor up to 21 years of age,

as, for instance, night work between 10 P. M. and 6 A. M. In Pennsylvania children under 18 are prohibited from employment in 18 occupations. Alabama and Florida prohibit night messengers under 18, and Kentucky under 21. Practically all the states fix the maximum hours up to 18 or over. Such laws have grown out of experience and the Children's Bureau has discovered no cases where they have been contested in the courts. They illustrate the significance of the 18 year provision in the Amendment.

To say that it is proposed to forbid all labor up to 18, even chores on farms and assistance to mothers in homes, and thus to create a generation of loafers, is manifestly untrue and an appeal to prejudice. No congressman could hold his seat who would vote for such a measure. Child labor on farms is a problem in which statutory regulation, better school facilities and more favorable economic conditions for tenant farmers must go hand in hand. No person or organization interested in the Amendment proposes or favors drastic action, and the Congress, if it acts at all, may be expected to act in the interest of the large farming constituency. Experience shows that Congress may be confidently expected to be more conservative than the states. Congress will set minimum standards. The states will formulate their own legislation and enforcement will lie mainly in their administration. The sources of power of congressmen and state legislators are the same—voters and taxpayers. The Senate is the most conservative legislative body in America. Even so, laws may be vetoed by the President, and, if contested, go to the Supreme Court. If there were any doubt as to the value of this Amendment, the doubt is in favor of the Amendment for the benefit of our children and youth.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

PRAYER FOR CHINA

O LORD, our God, Father of all men and ruler of the nations, show forth Thy power, we pray Thee, at this time in China, and do Thou so guide and control the affairs in that great nation that Thy Kingdom may be set up in the hearts of the people, and that law and order, justice and peace may everywhere prevail. Save from pride and prejudice, from ignorance and self-seeking all those who lead and rule, giving them the spirit of wisdom and counsel, to discern the times and to act for the welfare of the people; so that the government may be stable and the cause of truth and righteousness set forward in China for all generations. All this we ask through Jesus Christ, our Lord. Amen.

THE MEANING OF A MEMORIAL

IT is a natural desire of the human heart to prolong its relation to the world after death. All expect to die, but no one wishes to be forgotten. In dying we long to live—live in the presence of God, live in the affections of our friends. That the heart's best and noblest impulse is the golden hope of an eternal duration. The gentle whisper of the dying one's "farewell" will ever linger in the chambers of memory, but to perpetuate the name requires some tangible memorial. That the dead may live and speak to us, they, or we, must rear memorials that will endure. We live in deeds, not words. Our words will be forgotten; even our pictures in time will fade from the eye's vision, but the generous act, the loving deed will remain throughout all generations.

These thoughts have prompted the Board of Foreign Missions to suggest

the erection of the necessary buildings for Huping Christian College as abiding memorials to the four men who gave their lives in the upbuilding of the Kingdom of God in China. A memorial links the past with the present and forms a testimony to the worth of our precious dead. The living should perpetuate their memory. It is not only a sweet privilege but a most solemn duty for the Church to cherish the memory of her saints. Those who have stood in the front ranks of the battle should be held in grateful remembrance. One way to insure this is by inscribing their names on buildings or on tablets where the eye can see, the mind recall and the heart love. Oh, let us sacrifice richly, lovingly, beautifully for the work in China, to the glory of God and in memory of our loved ones, and this that we will do shall be spoken of as a memorial of us and of them.

THE MEMORIAL FUND

THE most artistic and appealing Envelope yet issued by the Board of Foreign Missions is the one that is being sent to the churches for the offerings for Foreign Mission Day. It bears the familiar faces of Dr. James I. Good, Mr. James A. Laubach, Mr. T. Edmund Winter and Rev. William A. Reimert. The inscription is as follows: "This shall be spoken of as a Memorial Foreign Mission Day Offering in honor of these heroes of the faith who lived for Huping

Christian College." On the reverse side of the Envelope is this information: "Your gift will help to provide one or all of these needful buildings for Huping Christian College at Yochow City, China:

New Dormitory	\$20,000
Dining Hall and Kitchen.....	7,000
Sick Ward	3,000
Administration Building	20,000
Science Building	30,000
Remodelling Present Dining Hall and Library.....	5,000

Gymnasium 5,000
 Land for Agriculture and For-
 estry Department 5,000"

What finer tribute can the Church pay these noble men than to erect the four larger Huping Christian College buildings as Memorials for them? The names of the three faithful missionaries, who died in the service, will carry their own compelling appeal to the hearts of pastors and people. A special sense of gratitude as well as a deep affection for Dr. Good constrains me to stress a Memorial for this devoted associate in the work of Foreign Missions for so many years. I know it was in his heart to provide a fund for a Memorial Building in China. In fact, he told me so. A further proof is found in naming the Board of Foreign Missions as one of the residuary legatees in his will.

No distribution has yet been made by the Executors of Dr. Good's estate, but his intimate friends already know that he was thought richer than he really was. He was rich in good works, spending and being spent at all times, and this led some

people to think that he was a rich man. Those who saw his large library, the collection of rare manuscripts and valuable curios, knew well that such treasures represented an outlay of thousands of dollars. The beneficiaries of his bounty need not be told of his distribution of large sums of money. His many trips to Europe were always made at his own expense, and not with an empty hand, especially during the years of the war poverty-stricken people in Europe. Dr. Good went about doing good, shedding a radiance like that of the sun, and leaving an influence in the world that will abide unto the end of days.

It would seem that the very mention of a Memorial to such a servant of God, who did so much good in and for the Church of his love, should not only revive emotions of gratitude in the hearts of all who knew and loved him but inspire sufficient gifts to erect a Memorial building in order to perpetuate the name of James I. Good in the hearts of the future students of Huping Christian College in China.

THE CO-OPERATIVE PLAN AND FOREIGN MISSION DAY

BY an action of the Forward Movement Commission, the privilege is given individual members and congregations to make special contributions to the work of Foreign Missions on the Co-operative Plan. That means, that members and congregations who have paid their subscriptions, in full, to the Forward Movement are encouraged to make additional offerings and if they so request their congregations will receive credit on the books of the Forward Movement. Members and congregations who have made no pledges are earnestly invited to do so at this time. An unusual opportunity is thus afforded the many friends

of Dr. Good and the three missionaries, Reimert, Laubach and Winter, to show their loving esteem for them as well as their desire to help forward the school work of our Church in China by making liberal gifts on Foreign Mission Day for the Huping Christian College buildings. All such special contributions should be sent direct to the Board of Foreign Missions and they will be duly reported to the Treasurer of the Forward Movement. This privilege should appeal very strongly to all persons who have a warm heart for the millions in China in need of the blessings of the Gospel.

OUR FRUITS IN CHINA

That the missionaries of our Church have not been toiling in vain during the past 25 years is shown by the fruits of their labors. There are 32 places of worship, with a communicant membership of 764 and 26 Sunday Schools enrolling 2,607. There are 558 students in our four Boarding Schools and 1,394 in the Primary Schools. Over 25,000 patients receive treatment annually in our two hospitals. The yearly contributions of the Chinese amount to \$14,000. Our Mission properties are valued at \$300,000, an investment that speaks volumes to the non-Christian masses.

THE SCHOOL A FACTOR IN MISSIONS

AS a Church we did the wise thing in planting early our schools in Japan and China. The Gospel will save the ignorant, but it alone will not win an ignorant world to Christ. With one-half of the world in dense ignorance, the masses of humanity driven to the creation of gods to satisfy them in their gross darkness, the Christian Church must set up light-houses in these dark lands so that the people who sit in darkness and in the shadow of death may have the mental vision to grasp the saving knowledge of the truth.

Christian education is one of the most determinative processes for the building up of a society of believers in heathen lands. "Without adequate educational facilities there can be no hope of world-wide uplift." That which makes Japan great today is what it received through Christianity and the products of Christianity. Its school system was the creation of a Christian missionary. There is no nation in modern times that owes more to the religion of Jesus Christ than Japan, the little giant of the entire East.

One of the finest achievements during the past year was the gathering of the funds by Dr. and Mrs. David B. Schneder for the erection of the new North Japan College buildings at Sendai. It was hard work, a labor of love on their part, but we now rejoice in knowing that these new buildings will go up, that they will provide a long-felt need and that they will insure the future of North Japan College. When these buildings adorn the new campus, they will be a great help to the work of our Japan Mission and a lasting honor to the liberal members whose large and small gifts have made their erection possible. May our Heavenly Father bestow His richest blessings on all the members and friends who have had a part in this noble undertaking.

The burning question that confronts the Church at the present time is, will we do in 1925 for Huping Christian College at Yochow City, China, what we did in 1924 for North Japan College at Sendai, Japan? This is the burden rest-

ing heavily upon those who know the urgent needs, and especially upon the mind and heart of that self-sacrificing brother, Dr. William E. Hoy, the President of the institution. He has set an inspiring example, by contributing out of his meagre resources, *One Thousand Dollars* towards the *One Hundred Thousand Dollars* necessary to provide the immediate needs for an institution whose foundations were laid by him and that already ranks high in the estimation of the Chinese.

The Board of Foreign Missions has taken action setting apart the offerings on Foreign Mission Day for the additional buildings for Huping Christian College, at the same time affording a rare opportunity to the members of the Church in showing their affectionate regards for the four men who lived their lives into the life of our China Mission. Dr. Good's heart was fixed upon China in a special manner. Mr. Reimert spent eighteen years of his life at Yochow City and died at the hand of a bandit soldier. The two young men, Laubach and Winter, teachers in Huping Christian College, met a watery grave by drowning in Tung Ting Lake while going from Yochow City to Lakeside.

It is the sincere hope and earnest prayer of the members of the Board of Foreign Missions that sufficient contributions will flow into the treasury for the much-needed Huping Christian College buildings, so as to permit the erection of at least four of the new buildings as Memorials to these faithful servants of God. However, this will only be made possible through gifts in amounts of hundreds and thousands of dollars! What a fine tribute it will be to Dr. Hoy as well as to the four saints in glory, if the generous contributors to the North Japan College buildings will also lend their aid to Huping Christian College!

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."



REV. AND MRS. JACOB G. RUPP, MISSIONARIES, AND SCHOOL DRUM CORPS AT THE RAILWAY STATION

THE DEDICATION OF THE YANGLOWSZE CHAPEL

WE are very thankful to Rev. Edwin A. Beck for taking and sending a number of photos at the dedication of the new chapel at Yanglowsze, in China. This place is about two miles from the Canton-Hankow railway and about forty

miles from Yochow City. It is in a tea growing district, as the hills back of the church show. The patches on the hills are fields of tea plants. Frequently such public events are ushered in with a salute of firecrackers, put off by church mem-



NEW CHAPEL AT YANGLOWSZE, DEDICATED NOVEMBER 2, 1924

THE
AUDIENCE
AT THE
DEDICATION



bers and friends to welcome the new members into the church. On this occasion, instead of firecrackers, the school drum corps played the welcome salute, and may be seen in the picture taken while the party was waiting for the train. The one picture gives a good view of the chapel from the rear. It shows the auditorium, with tower, facing the street. Attached to this end is the evangelist's house and guest rooms; and beyond this,

the rooms for Bible woman and woman's work. At the dedication services Rev. and Mrs. Jacob G. Rupp were present. Mr. Rupp addressing the audience by the aid of Mr. Owen, as interpreter. This chapel is one of the latest proofs of the benefit of the Forward Movement. The fact that seven young men should be baptized on the day of dedication, November 2, 1924, is truly encouraging.



CLASS OF MEN BAPTIZED AT YANGLOWSZE

AFTER TWENTY-FIVE YEARS IN CHINA

THERE are four lines of work on the Mission field, and especially in a land like China, that must be the program of all successful work. These four lines are educational, evangelistic, medical and charitable. The sole aim of the missionary is to lead souls to Christ. Teaching was the means, and the only means, that Jesus used to deliver His God-given message.

Teaching

One of the first things that the wise missionary will do is to gather the boys and girls around him to tell them of his mission. The school work is the most conspicuous in the mission field, and I am sure a direct, permanent and fruitful evangelistic agency. No one can question the wisdom of training the human mind in any land in order to know the way of salvation. This can only be effectively done in the school. The missionary as a teacher becomes the moulder of thought, the builder of character, the

inspirer of life, the founder of society, in those who emerge from the wilds of paganism and form the thought, the character, the life and the society of a nation whose Maker and Builder is God. We have been most fortunate in the men and women whom our Church sent to China to establish our schools. At both of our stations, Yochow and Shenchow, the schools for boys and girls have grown from small beginnings into large and influential institutions. Many parents of children who attend our schools have been brought to a saving knowledge of the truth. Our schools are uncompromisingly Christian in spirit and exert a quiet influence in the community. The Bible is the chief textbook. Jesus is the great Teacher. Prayer is the atmosphere. Most of the graduates are Christian, or at least know of the way they must take to dwell with God. To the true missionary the school is always an evangelistic field. The fact that today in our schools we have under Christian



FIRST MISSIONARIES AND EARLY CONVERTS OF OUR CHINA MISSION



"THE GOSPEL TEAM," HUPING CHRISTIAN COLLEGE

influence about 1,800 of the brightest boys and girls in China should send a thrill of joy through all our hearts.

Preaching

Side by side with the schools we have been erecting chapels for the preaching of the Gospel. Much of the work of the evangelist partakes of an itinerant character. Where the preaching is done at the station the people are within easy reach, but where the missionary travels from place to place he must resort to all modes of travel and is exposed to great hardships. The houseboat is a floating Church and reminds one of the Saviour Who taught the people from the boat on the placid waters of Galilee. It would be very interesting to hear a man like Missionary Ward Hartman relate his experiences. I am sure he would tell that the places of preaching are as varied, yes more so, than the modes of travel. In house, under tent, on the street, in theatre and temple, on train and boat, in chair and saddle, in fact in all places, and under all circumstances, these messengers of peace can be heard proclaiming the promised day of power and life to the people that know not God.

Healing

Our medical work began under Dr. J. Albert Beam, in whom and his wife, who was also a physician, the Church had very capable and untiring missionaries. They lived at first under most unpleasant conditions. Before he was settled patients came for treatment. He had to be architect as well as physician. In due time plans were drawn, the modest hospital building was erected, and the work of healing began. To the credit of Dr. Beam be it said, that for good reasons he twice withdrew from the work, but now is back again for the third time, and carrying on his high duties with a glad heart. The medical work is a direct imitation of the example of our Lord. He was a Minister to the sick. This power He has given to His disciples. Its exercise is an essential part of the Christian service in heathen lands. The hospital has been a great blessing in the spread of the Gospel. The medical missionary comes with his science as a worker of miracles. He opens up a new realm and breaks down the doors of superstition.

Charity

The field for the exercise of charity

in Hunan is boundless. Poverty reigns supreme. Want and woe are the constant guests in the presence of the angel of charity who goes about doing good. Famines help to intensify the need of help. With what an abandon did our missionaries throw themselves into famine relief work a few years ago! They did not count their own lives dear unto themselves. By day and by night they tried to relieve human suffering. They could not "pass by on the other side" the starving multitude. Little good could the schools and chapels accomplish for Christ in the absence of these deeds of mercy and acts of love. This is the mellowest fruit of Christianity. And it is this work that will appeal to the barren heart when all other influences prove in vain.

Results Despite Trials

Amid great discouragements and bitter disappointments, our heralds of the Cross in that vast Republic of China have steadily carried on the work of proclaiming the Gospel of Jesus, until, as a result of their faith and works, beacon fires have been kindled in many hearts. The fruits of their labors should encourage us to deeper sympathy, heartier co-operation and fuller consecration. The great need at the present time in China is more of everything and greater efficiency in everything. The question is not now, shall we continue our feeble efforts in saving a few souls from among China's perishing 400,000,000 souls, but rather shall we not as a united Church arise in the strength of our God, and do our part in sowing the seed of truth into this great field of heathendom and thus win China for Christ and thus save her from becoming a peril to the world?

Let Us Be Thankful

While we have cause for gratitude for what the Lord has done through our brave and heroic missionaries in China, let us not become so proud of their record as to forget our responsibility to the future. Our men and women in Hunan Province have been most faithful, abundant in labors, and perils oft. Can anyone imagine a group of God's servants anywhere in the world whose

record for bravery surpasses that of our China missionaries? Their sacrifice, their service, their success is a challenge to us. If the celebration of the Twenty-fifth Anniversary of our China Mission will leave us as a Church no broader in our plans, and no larger in our purposes, then our praises of the past will be a hollow mockery in the sight of God. There is a bigger future for our Church in China than she has ever known in the past. The past twenty-five years are only the beginning of a great work. Other denominations working in China are moving forward in faith, devotion and sacrifice. Behold, for them the seas stand apart, the rivers are crossed and the promised land is won.

Our Solemn Challenge

Shall we do less than we can? A solemn challenge confronts our Church, and it behooves us to seriously ponder the situation. The Christian workers in all lands are agreed as to the golden opportunity in China. No other Mission Field deserves so large a hearing or calls so loudly for help. Never was there such a call for strong men and earnest women to go the whole length of devotion to a great cause. Now is the day of salvation for China. Do we see it? Will we believe it? As a Church we are abundantly able to discharge our obligations to China. Are we willing to do it? God grant that at this critical moment we may not fail to enter the open door while it stands wide open, and thus share in the greatest opportunity for Christian effort since the coming on the earth of our Lord and Saviour.



HOSPITAL AT SHENCHOW

SOME NEEDS OF OUR EVANGELISTIC WORK IN CHINA

GANKOW especially is in dire need of a place of worship, as we are unable to rent or buy any building that is at all suitable for a meeting place for the Christians and inquirers of the village and surrounding country. They are now holding meetings in the back end of a weaver's shop, where the sound of the looms makes preaching almost impossible. At Hogiafan the present preaching place is the entrance hall to a Chinese building which cannot seat more than about fifty people. The average attendance there exceeds seventy, while on special occasions there are often more than one hundred and fifty present. This makes the need of a larger meeting room almost imperative. At Giaotongmen, in Yochow City, we have had chapel services for a number of years. Last year the Girls' School built a day school upon the adjoining plot. Also women's classes were held here and a night school was started for poor people who cannot read. This has overcrowded the present building, which is a Chinese home and built largely of mud. We need a larger chapel here, as well as more suitable rooms for women and men's classes.

In Yochow City the attendance increased during the spring months until the church was so overcrowded that we were compelled to start a junior service. The Girls' School kindly permitted the use of their chapel for this. With the completion of the Main Street Chapel we

will probably start a second preaching service there. This will take care of the crowd for the time being. However, the walls of the Church building have cracked both on the east and south corners to such an extent that we begin to doubt the wisdom of permitting people to occupy the two side galleries. We think the weight of these galleries has caused the walls to spread. The roof also has been leaking, and we are unable to add tile for fear that the roof beams, which have been attacked by white ants, are too weak to bear the additional weight. If the walls continue to spread we will be forced to consider the rebuilding of the Yochow Church in the near future.

The past year has emphasized more than ever the need of a foreign evangelist at Hwayung. Owing to robbers between Yochow and Hwayung, the road has been unsafe for travel most of the year. This lack of supervision has brought about a condition that has compelled us to withdraw the man who has been stationed there for six years. We have no other worker capable of carrying on this work and we fear that further trouble will arise unless more careful supervision can be carried out. During the coming year Rev. Yaukey will be more directly in charge of the city work, while Rev. Whitener will give more time to visiting the country centers.

STERLING W. WHITENER.



A GROUP OF TEACHERS AND STUDENTS, HUPING CHRISTIAN COLLEGE

OUR PRIMARY SCHOOLS IN CHINA

Rev. Edwin A. Beck

KNOWING that you are interested in the Church and its big enterprises, I am presuming that you will be glad to hear from the front line of one of these big enterprises—Foreign Missions.

Many of our good Reformed people remember with affection and veneration our late lamented Brother Reimert. He grew up with the China Mission and was identified with its essential activities and policies. No doubt the most unique activity of Brother Reimert's later life was his work for the Primary Schools. And in so far as these represented his interest and his endeavor, his mantle has fallen upon the writer.

Speaking of Huping Primary Schools, these schools sprang up in the various out-stations alongside of the native evangelist. As they developed they were incorporated into a system of Primary Schools associated with Huping Christian College. For the maintenance of these schools the Mission budgets an annual expenditure of Mex. \$6,000.00.

We speak of these schools as Primary Schools, and that is the usual term out here; but we doubt whether that term is correctly understood by all our friends in America. Some of our patrons speak of these Primary Schools as "little mission schools." Others contributing to our work designate their gifts for "Mr. Beck's kindergarten work."

Now these Primary Schools are neither kindergarten, nor are they such very little schools. In numbers they are not small, the enrollment even in the disturbed conditions of the past year being more than *six hundred*.

The Chinese teachers engaged number thirty; the courses given cover seven years of work, and correspond to our *common schools* in America,—that is, the work under High School. In other words, we have a group of schools in which seven at least prepare students to enter directly into Huping Academy. Now that is a rather pretentious system and one that has hardly been recognized at its full value.

It is a very important *front line of attack*—a line of attack that is peculiarly suited to China's present need. I have no doubt such schools would be supernumerary in Japan, for instance. It would not be good mission policy. Japan has common schools, plenty of them, and good. It is sadly different in China. They not only lack sufficient schools, they lack even the models. Our Primary Schools serve as *models*, and spur up the government schools to something better than the lame things they are. Our Primary Schools, we hope, are preparing some of the *leaders* that China is so badly in need of. Our Primary Schools and our other schools are providing more than seven-tenths of the *audiences* that our evangelists are preaching to. Our Primary Schools are giving regular and systematic *Christian instruction* in the Bible, besides daily worship. Our Primary Schools are furnishing a large proportion of the *enquirers* in the evangelists' classes, whence our converts come.

Speaking of the administration of these schools, in many ways our work the past year has been harder to carry on than usual. Again there have been *military campaigns*, and turns of fortune; military pre-emption of the means of communication; confiscation of property; and impressment of labor. And in addition to this and the confusion incident to all this disorder are the terrors and despoliations of *bandit raids*, with their especial menace to foreigners.

In spite of these conditions, and the fact that it has been difficult and dangerous to get out into the country districts, these Primary Schools of ours were all opened on schedule time. They opened with enrollments of from 45 to 108 in each school.

They *carry on*, too, in spite of interruptions; at Sintsiang, for instance, after school had opened and carried on for a month or more, a troop of bandits swooped down on the town and looted, carrying various prominent citizens off for ransom. Our teachers were in dan-

ger of capture, but escaped into the country districts or to Yochow; but after a week they returned and gathered the school together and have been carrying on successfully since. In fact we are busy enlarging the school there now, and are only hoping for a little more money to finish it up properly.

It took a lot of preparation in the hot summer time to get things ready for the automatic opening of these schools while the Supervisor was having his short vacation. The menace of bandits has been so grave that we have been slow to go out into the country districts. We have, however, been around to all the Primary Schools except our Taolin school. This we have several times planned to visit, but our Chinese friends hearing of it have always dissuaded us. To Nieh-Kia-Shih we did get—Mr. Yaukey and I; and we came hot onto the tracks of a recent bandit raid, in which people were captured for ransom, and at least one man was killed for the gun he happened to have. As we entered Nieh-Kia-Shih a squad of soldiers was sent out to round up the bandits, and they took several (I think they might have taken many more if they had been in earnest), but they took several and

cut off their heads. One of these heads was sent to Wu-Li-Pai, whither we ourselves were going next day, and the head was carried along in our company!

Lingdung and Lingnan are our two Primary Schools in Yochow, and a fair sample of what the rest are. Dr. Richards of F. & M. Seminary, during his recent visit to Yochow, made a visit to Lingdung and Lingnan. He was much pleased with both these schools.

In conclusion, I quote from a letter just received from Rev. Carl D. Kriete of Yamagata, Japan, whose recent visit we so much enjoyed:

"I hardly dare hope that your difficulties have been solved, or even that there is anything more hopeful in your present situation than when we were with you. The more I think of you all, the more I appreciate your courage and devotion in carrying on under the present situation. But having seen China in all this turmoil, I can appreciate the value of the work you all are doing. If it were not for the work of missions, the situation would be absolutely hopeless. And in all this work it seems to me that the part of it with which you are connected, the primary schools, are of paramount importance."

THE MEANING OF PRAYER

PRAYER is a high and sacred privilege. No creature of earth, save man, is capable of it. It is the loftiest exercise of man's powers of mind and heart. Prayer is the soul of a man moving in the presence of God. In some respects prayer resembles death. When man dies his soul returns to God, and when he prays he does the same thing. It is this habitual and fervent return of the soul to the Lord in acts of devotion that makes the final return in death so easy. The Christian thus dies daily unto God, and when the end comes there is no fear to launch into the presence of the Judge of all men.

Prayer is an instinct of the soul. The cloud of incense ever ascends to the throne of some deity. Sinful though the heart is, dark as the mind may be, all

men pray. The Mohammedan prays, the Jew prays, the heathen prays, the infidel prays, the Christian prays. "Prayer is and remains the native and deepest impulse of the soul of man." Man must pray, for he is a creature of need. He who feels his want will pray. In prayer man steps out of self, forgets the world and communes with God. To omit it is to go to battle with no weapons; it is to go to our daily labor without the strength of the Lord; it is to row amid the rocky cliffs, and the raging breakers, with no pilot on board to guide us.

Prayer, then, is a natural function of the soul, not an artificial addition. The tendency to pray is inborn, and the definition of man as a "praying animal," while not elegant, is certainly correct. Prof. William James, of Harvard, has

truly said, "The reason why we do pray is simply that we cannot help praying."

Prayer is one of the first and best evidences of the Christ-born soul. "Behold he prayeth," is as sure an indication of the new life in man now as it was in Saul of Tarsus on the way to Damascus. It is as truly the natural act of the newborn soul feeling its dependence upon God as the instinctive act in the infant babe to draw its nourishment from the maternal bosom. How else can a Christian live?

"Prayer is the Christian's vital breath, the Christian's native air; his watchword at the gate of death. He enters heaven with prayer." As Sabatier puts it: "The history of prayer is the history of religion." And Coleridge says: "The act of praying is the very highest energy of which the human mind is capable."

From Abel who stood by his slain lamb, confessing his sin and imploring divine mercy—to Enoch, who was not, for God took him—to the Friend of God, who carried all his thoughts and plans to the throne of heaven—to Jacob, wrestling in prayer until his thigh was out of joint—to David, who was always on his knees, if we may judge from the Psalter—to Elijah, the petitioner, down to the devout Simeon and Anna who left not the temple day nor night, on to the disciples who continued steadfastly in prayer and the breaking of bread, until we see the innumerable throng of saints round about the throne in heaven, prayer is the bond of fellowship between God and man, in heaven and on earth for time and eternity.

In prayer we find one of the first and strongest arguments for the belief in the divine being whom we confess when we say: "I believe in God the Father Almighty, Maker of heaven and earth." It is hardly conceivable that all men, in all ages, and in all lands have been engaged in "talking forever to a silent world from which no answer comes." There could be no such a thing as hunger without food, nor breathing without air, nor intelligent life without truth, or prayer without God. Prayer in its highest and most inclusive aspect is an ascent of the mind, heart and will of man to God.

Prayer is great, it is "magnificent," to use an epithet of Dean Goulburn, in regard to God and to human character which through it comes into touch with God. To describe prayer, all the resources of sacred eloquence have in every age been used, but after all, two sentences in the Epistle to the Hebrews offer all we need, "He that cometh to God must believe that He is and that He is the rewarder of them who diligently seek Him." "The best thing in prayer is faith." "He who would pray must first believe." A life of faith is in itself a communion with God, and true faith is nothing more than simple prayer. To pray is to approach God. "Unto Thee, O Lord, do I lift up my soul," expresses the elevation of the spiritual faculty, or faith, in which the essence of prayer consists. And here lies the great difference between the ways men think of the Being whom they know and worship. It is a difference between a soul in its approach to a deity that strikes terror and alarm, or that draws near in the spirit of a child to a parent. This difference marks the cleavage among all the religions in the world. The religion of Jesus introduces us to God as "*Our Father*." And He is the noblest example to cite as the man of prayer. The record of His life plainly shows that He was dependent upon this exercise of the soul for His supplies of spiritual power. Had He cut Himself off from the heavenly fountains He could not have done the work for which the Father had sent Him into the world. Keeping in touch with the infinite, He was the constant recipient of the resistless energy of the Spirit. The habit of prayer was with Him regular and frequent, and we find Him, at the great crises of His ministry spending whole nights in prayer, intense, agonizing prayer, so opening wide and deep the channels of His soul and receiving an inflow of spiritual power that enabled Him to meet every trial and to successfully cope with every foe. "The Son in communion with His Father is the world's noblest and most illuminating example of the reality of prayer."

Turning from the example of Jesus as a man of prayer to His teaching about

prayer, we come first to the Lord's Prayer, the most perfect form of prayer. This is a pattern that Christians may well use in their daily devotions. No words could be simpler, and no petitions more suggestive. Here we find a recognition of the true and living God as the Father of all mankind. Here is the sincere aspiration of the soul after the real verities of our holy religion. Here is an ascription of praise to the One to whom belongs the glory and the power and the kingdom now and forevermore.

Prayer is the exercise of the soul by which the avenues are kept constantly and completely open between the divine life and the human life, thus permitting the stream of spiritual power to fill it at all times to its utmost capacity. But it is more than that. It is to get the human will into full accord with the divine will. So long as God's will and man's will clash there can be no harmony and peace in the soul. Prayer does not change the outward universe, whereby a man can get all his whims satisfied, but it alters his inward being. A very common notion of prayer is that the wish of man determines the will of God. Those who hold it think of God solely as an errand boy, and are utterly forgetful of the Giver of all good gifts until it occurs to them that they may get something from Him. Such a spirit is a most ignoble type of religion and prayer becomes nothing more than an occasional, selfish demand on God. The true purpose of prayer is to get a man to say just what Jesus said in Gethsemane, "*Not as I will, but as Thou wilt.*" At that moment our Lord sacrificed all His wishes and expectations to the Divine will, and that was the answer of God to His prayer. The cup did not pass from the Master, but His will was brought in obedience to the Father's and an angel came from heaven to strengthen His heart. That visit of the angel was the true reply to His prayer. God has given His children the gift of prayer, not as a means whereby to obtain the good things of earth, but as a means whereby they may learn to do without them; not as a means whereby they may escape the evil, but as a means whereby they become strong to meet it.

Keeping constantly in mind that we are children of our Father in heaven will help us to understand the true meaning of prayer. It illuminates all the dark experiences of life. If God is my Father, then there is no time and no place that I may not approach Him in full assurance that He will listen and help me in every hour of need. Prayer has been shorn of much of its beauty because men have been limiting the word "prayer" to asking for something. "That is the result of the inability of the mind to see more than one side of a thing at a time." Praying is not simply asking favors of God, it is praising and giving of thanks for His grace and goodness to all the children of men. It is holding sweet communion of the soul with its Maker. The phrase, "the practice of the presence of God," is one of the best definitions of prayer, for it includes all the parts of a true and effectual prayer, adoration, confession, thanksgiving and petition. "That life is most holy in which there is least of petition and desire, and most of waiting upon God."

But suppose our kind and heavenly Father refused to grant our askings? Ah! there is only one answer. He knows best. "God's refusals are always beneficent answers." "What I do thou knowest not now, but thou shalt know hereafter." Experience has taught all of us that "all things work together for good to them that love the Lord." That which seems to us so essential to our welfare today, tomorrow we may find would have been our ruin. The Fatherhood of God is the eternal guarantee that there is no chance or fate in human life, and that all our prayers will receive their answer in His own wise way. Human character to be true must be in conscious touch with God in Christ Jesus. He alone can communicate, animate, develop and train character. The prayer, "Cause me to know the way in which I should walk, for I lift up my soul unto thee," receives for its answer the full and perfect manhood in Him who is our only comfort in life and in death.

In the life of St. Paul his labors were more abundant than they all, but those labors were the issue of a character which through daily communion with God in

prayer rose to the full height of the spiritual manhood, "hid with Christ in God."

Coming into communion with God is the vastest enterprise on which a man can enter. To gather up all the energies of the soul and set them flowing Godward, even for a moment, requires a consecration of attention, a culture of heart-life and a strength of will which are as rare as they are priceless. What praying man has not many a time felt the need of being taught how to pray? But the most important thing for man is that he learns to pray from his own heart. If, therefore, we desire to help others to pray, the most needful thing is that we pray ourselves and win through-out prayer that power of love which may make use of our service to our fellow men. Praying is indeed a good work, but although anyone were to pray day and night he would not thereby become a Christian. Life consists not in much praying, but in Christ. It is by understanding Christ that we enter into communion with God.

"More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice

Rise like a fountain for me night and day.

For what are men better than sheep or goats

That nourish a blind life within the brain,

If knowing God, they lift not hands of prayer

Both for themselves and those who call them friend?

For so the whole round world 'is every way

Bound by gold chains about the feet of God."

(Continued from Page 7)

Indians; recruiting for Home Mission work; the Student Fellowship; the new Americans; Church building; Home Mission literature. Outstanding missionary leaders have been secured to deliver addresses. The new Secretary, Dr. Charles E. Vermilya, is sparing no efforts to make this meeting a success. He is nobly supported in this effort by Miss Florence E. Quinlan, the Secretary, and Mrs. John Ferguson, the President of the Council of Women for Home Missions.

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Mrs. P. Lau.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

Ohmer Park, Dayton, Ohio.

Mrs. W. J. Steinle.

First, Greensboro, N. C.

Mrs. J. T. Plott.

First, Nashville, Tenn.

Mrs. Thomas McIntyre.

Immanuel, Indianapolis, Ind.

Mrs. H. D. Kiewitt.

St. John's 4th, Baltimore, Md.

Mrs. George Hucke.

St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

Mrs. M. R. Sterner,
Phillipsburg, N. J.

First, Burlington, N. C.

Mrs. Z. A. Fowler.

St. John's, Whetstone, Ohio

Mrs. C. R. Gibson

R. 4 Bucyrus, Ohio

Zion, Sheboygan, Wis. (J. W. M. S.)

Miss Mildred Schaeve.

Salem, Toledo Ohio.

Mrs. K. Shuetz.

Saron's, Linton, Ind.

Miss Bertha Berns.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

FOR A PROSPEROUS NEW YEAR

WE hear much criticism of the shallowness which allows commercial interests to capitalize holiday sentiments. But why allow that thought to ferment in our minds when the real good wishes are in evidence all about us? While we talk about wishes, I want to tell mine. I wish that a great many people—the number reaching into the thousands—would wish *THE OUTLOOK OF MISSIONS its most prosperous year.*

How the Wish Was Born

I had a recent experience. It seemed as though I was having a looking-glass picture. I heard the National Chairman of the D. A. R. Magazine tell of the vicissitudes which followed in its course. What she said made me sufficiently bold to express the wish for the good-will toward the missionary magazine of the Reformed Church. Had she substituted *OUTLOOK OF MISSIONS* it would have been our story, even to the most dis-

heartening of all worries, the ever present discontinuance spectre.

We can say everything of our magazine which she said of that one. The origin of both grew out of a necessity, *i. e.*, as organs of information and communication. Because of this necessity it is legitimate to use "Loyalty" as an appeal and a challenge. *THE OUTLOOK OF MISSIONS* is not prepared for the sake of the few but for every member of the Reformed Church. Acquaintance with the missionary magazine is essential to the culture of a world view of life and events, yet some people cover the eye piece of the field glass with a dollar. The Anti-tuberculosis Society does not discontinue its vigilance because many people persist in shutting out every breath of fresh air—let the loyal friends of *THE OUTLOOK OF MISSIONS* keep on campaigning for the sake of those whose minds are still closed to that larger vision.

TYING KNOTS

CLEVELAND, in terms of community effort, has established an enviable record among the cities of the world. The "Cleveland Idea" is a familiar phrase. We were therefore not surprised when we heard that the women of the Reformed Churches had carried the idea into the tying of the 14,000 Prayer Calendars.

The story of "Tying Knots" began with the November meeting of the Cleveland Union of Reformed Women. At that meeting Mrs. Henry Gekeler, Secretary of Printing, used "Tying Knots" as the subject of an address. This she followed by a request that the missionary societies and other interested women pledge a day to put the red cords into the Prayer Calendars. Mrs. J. W. Belser, Mission Band Secretary of Erie Classis, was the first to pledge. She traveled 18

miles to assist in the work. Society after society and guild after guild pledged until every afternoon and evening of a week were reserved.

We wish we could give the full account of the pledges and the fine spirit manifested toward the work but one day will serve as an illustration. In a letter, Mrs. Gekeler says "Monday dawned and I was at the Publication House, but did not expect any women until after lunch. I had some office work and did not go down to the bindery floor until time for lunch and then because I heard that some women were at work. There is a rest room on that floor, with a large table where the girls eat their lunch. About 12 women were able to work at that table and 5 had arrived before lunch and the bindery foreman had set them at work. Mrs. Fredericka Boehm tied the first

Calendar and she tied 250 between 11.15 and 12.30. On Monday evening when we counted and sorted them, the women had tied 2,280 Calendars. That night 22 G. M. G. girls tied 2,700. Three women were kept busy counting and stacking.

On Tuesday, Hough Avenue folks finished 4,500 and Wednesday the 4th Church women finished the 14,000 by 1.30 P. M.

For several days I was kept busy explaining that the tying was finished and that help would not be needed until next year. The willingness of the women has been such a pleasure!"

NOTES

The Women's Missionary Societies are being circularized in the interests of active co-operation toward the successful completion of the Forward Movement. A call, signed by the President, Mrs. Krammes, requests that local societies render their organized service toward the project.

* * *

Mrs. Charles K. Weaver, of Easton, Pa., Secretary of Girls' Missionary Guilds of East Pennsylvania Classis, is spending a short time on the Pacific Coast. On December 31, Mr. and Mrs. Weaver will sail for Australia where they expect to spend the winter.

* * *

Carrie M. Kerschner reports the organization of a Woman's Missionary Society with 20 charter members at Willow Street, Pennsylvania, Mrs. Edna L. Breckbill, Lampeter, Pa., President. The society was organized by Miss Minnie Bausman.

* * *

The pledges toward the building Fund for Mrs. Hoy, reported through the Missionary Institutes of North Carolina Classis total about \$1,100—more than a tenth of the sum that she is asking from the entire denomination.

* * *

The Guild Girls of Second Reformed Church, Harrisburg, Pa., were the guests of the Woman's Missionary Society on October 14th. The teen age girls of the congregation were invited. Supper was

served to fifty girls after which Mrs. F. R. Lefevre of Rohrestown, G. M. G. Secretary for Lancaster Classis, gave an address. The pastor, Rev. S. C. Hoover, made the closing address after which the girls enjoyed appropriate games and contests.

* * *

The letter which accompanied the manuscript "Through Hospital Doors," by Miss Elizabeth Miller says: "It is a true story of a family we have in Shenchow and I am glad to say one of our best Christian homes."

* * *

The January prayer in the Prayer Calendar was written by Mrs. A. Sinning, Secretary of Stewardship in New Ohio Synod.

HIDE AND SEEK COLUMN

(Answers are found in this department)

1. *The first to tie a knot in the 1925 Prayer Calendar—Give her name.*
2. *With what do some people shut out a world view?*
3. *How many years ago did the Reformed Church begin her missionary work in China?*
4. *What is the foundation of Miss Miller's "Through Hospital Doors?"*
5. *What national organization celebrated its Golden Jubilee last November?*
6. *Do you agree with the last paragraph in "The Death of the Outlook of Missions?"*
7. *What color signifies HAPPINESS in China?*
8. *What does Miss Alma Iske write about China?*
9. *How many Prayer Calendars were printed?*
10. *Give the theme of the service for the United Day of Prayer for Missions.*

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

BABES IN CHRIST OF BETHEL REFORMED COMMUNITY CENTER



The above picture shown to the readers is a group of Jewish girls, believers in the Lord Jesus Christ as their Messiah, Savior, and King of Israel.

This does not show all our Hebrew Christian girls for some were unable to be present and are therefore missing from the picture. One could write 14 stories of each girl as to how she found Christ, The Light of the World as her personal Savior. A Jewish Missionary recently said, "Truly it is wonderful when a soul is brought into the Kingdom, but it is twice wonderful when a Jewish soul finds Him who came unto His own but His own received Him not, but who is now being received by many of His own."

These Babes in Christ need much our attention and care for growth in the Christian life must follow the laws of growth in the natural life. A plant in a dark cellar must either die or live a poor, feeble and dying life. It needs light and sunshine. The same rule applies to the spiritual realm, for those who come out for Christ need special care and attention. We lay particular stress upon the Bible and teach them to read at least a chapter every day. However, it is very hard for these young believers to read the New Testament in their Jewish homes, but we are very happy to state that some do this under great difficulties and in spite of hardship and persecution as the Jews hate the New Testament and will not allow the book in their home. At the same time I have cause to praise God for the Jewish homes I have been privileged to visit; where the words

of our Lord were eagerly listened to and where they expressed a desire that I leave the New Testament with them, which I gladly did. There are others of our little flock who come to the Center to read the New Testament. The best time of all is when they all come together once a week for prayer and Bible study and sometimes the meeting is turned into a testimonial meeting. How they love this meeting as it is a time of refreshing for their souls.

Another thing we lay particular stress upon is prayer. These girls never knew how to pray until they came to the Center. If you would hear them pray now it would inspire and stimulate your interest in our work. One of our girls prayed at a Church service on a Sunday eve and after the service someone wanted to know whether the prayer had been written out for her. Thank God we do not have to do that for when Christ comes into their hearts He teaches them how to pray and what to pray.

Third, we teach these children to serve their Master and their fellow-man. They realize that they are saved to serve and how eager they are to help in the work. One wants to be a missionary to China, one wants to be a missionary nurse, but the majority of them want to go to the Lost Sheep of the House of Israel.

Fourth, we realize that they need the fellowship of believers so as soon as we think the time suitable they are taken to church where they meet some of those who not only love them, but love all Hebrew Christians who have suffered so much for their faith in Christ. We must

not overlook the fact that these children come from homes where they have always been taught to hate the church. Some of them would not even pass a church, but cross over on the other side. I wonder, therefore, whether you can imagine what joy we experience when we take these dear ones to the Lord's House. We are fortunate to have a Reformed Church near us where we take the children and where they love to go because of the warm welcome which always awaited them, both by the dear pastor, Rev. E. J. LaRose, who recently passed away, (who longed for the salvation of the Jewish people and who was instrumental in starting this work) and also by the people of the church.

Fifth, they need our constant advice, encouragement and prayers. We must not forget that their environment in the home is entirely Jewish and they are surrounded by a world of customs, superstition, tradition and prejudice with which they have to contend and it is only those who have come out of these customs, etc., who can fully appreciate what these Babes in Christ have to meet and therefore can give them the proper advice and encouragement. Satanic attacks come to the best Christians and these dear ones are not exempt. When

I think of how so many of our Gentile young people, who have been brought up in Christian homes, drift, should we express surprise and wonder if any of these dear ones drift when they have everything against them? Thank God those who have been born again will stand the test and will suffer for righteousness' sake. Furthermore, the wonderful prayer of our Master should be our hope and encouragement for these young Christians. "I pray for them, I pray not for the world. But for them which thou hast given me, for they are thine, Holy Father. Keep through thine own name those whom thou hast given me."

Will you pray for these young plants? Will you pray that they may be kept from the evil in the world, that they may be true to Him who loved them and gave Himself for them. In closing may I use the words of the poet:

They are growing up for Jesus,
Their hearts, to Him belong;
Though now they are but children,
They'll soon grow tall and strong.

Every day they're growing,
Just a little more.
Every night they're stronger
Than they were before.

IMMANUEL GITTEL.

SOME STEWARDSHIP THOUGHTS

Mrs. D. A. Winter

"Stewardship deals with attitudes, not amounts."

"Acquisition makes the money; distribution makes the man. Distribution without acquisition dissipates the money; acquisition without distribution dissipates the man."

* * *

"In regard to money there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion. The greatest advantage in making a fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity

with one another, among which we ought to make a most careful choice."

—Gladstone.

* * *

"The recognition of the sovereignty of God and the Stewardship of man helps us to think of God as a real and living personality."—Cushman.

* * *

"Time cannot be saved. It can only be spent, and if not spent wisely and well it is wasted."—Morrill.

* * *

"The world's needs can only be met by life."—Cook.

* * *

"Stint your field of seed, you stint your barn of sheaves."

A MEDITATION FOR THE DEVOTIONAL PERIOD

By *Wilhelmina B. Lentz*

(Mrs. Lentz has prepared the introduction and a series of six outlines for the devotional periods of monthly meetings. They were prepared primarily for the Woman's Missionary Society, but every Church group will find them helpful.—Ed.)

Introduction

In the parable of the four kinds of soil, Jesus teaches that the gospel harvest depends upon the nature of the soil. It is obvious therefore that the motive which prompts us in attending the service determines, to a large extent, the value we shall receive.

Were you as a member of the W. M. S. asked why you go to your monthly meeting, we wonder what the answer would be? Perhaps—to transact business, or perchance to gain knowledge along missionary lines. If these are our motives only, we firmly believe that the greatest purpose of our gathering is not fulfilled. All our knowledge of work to be done, all our business transacted will not help us reach the goal of our missionary effort—namely to evangelize the world and bring in God's kingdom. We need more than plans and knowledge—we need more of God—we need more prayer—we need to put "first things first." Therefore our devotional period should be as well, if not better planned, than any other part of our program.

We have heard members say, "we waste too much time over devotional exercises." If they are simply exercises, we agree. Too often no thought whatever is given to this part of the program, anyone can announce a hymn, anyone can read the scripture, and if the leader is hard pressed a few sentence prayers will complete "our devotional exercises." Of course as leaders and members we get out of such a "devotional exercise" just what we put into it—since we have put nothing in we have no right to expect anything.

The coming year should find us spending more time in planning and preparing our devotional period. Our stewardship department aims to deepen our prayer life, enlarge our powers and encourage us in greater service for the Kingdom. In

order to achieve this we must "be much in prayer," remembering always that when we "ask we receive, when we knock it shall be opened unto us" and "that more things are wrought by prayer than this world dreams of." So the imperative need for the new year is that we spend more time in hearing the Master speak to us—through the Scripture, and in speaking to the Master—through prayer.

February

"Jesus Prays All Night"

Hymn

Scripture thought:—There was no haste in Jesus praying, although the busiest man who has ever trodden this earth, our Scripture lesson shows us that on three occasions Jesus spent the whole night in prayer.

Luke 6: 12-16

Matt. 14: 23

Luke 9: 29, 37

Prayer thought:—Although we are pressed on every side by the activities, duties and pleasures of life, may we realize the importance of "the quiet hour with Jesus" and spend more time gaining "power through prayer."

Hymn

"There is a place where spirits blend,
Where friend holds fellowship with friend,

A place than all beside more sweet,
It is the blood bought mercy seat."

Prayer Calendar

HONOR ROLL

Mrs. Ella Milligan, Literature Secretary of the First Reformed Church, Greensburg, Pa., sent us *Ten New Subscriptions* during the past month.

PLEASE RENEW YOUR
SUBSCRIPTION PROMPTLY

THE DEATH OF THE OUTLOOK OF MISSIONS

AN EXERCISE FOR THE LITERATURE SECRETARY

Literature Secretary—Do you know I was dreaming last night and I dreamed THE OUTLOOK OF MISSIONS had died. I want to present my dream instead of giving you my report today. I have several of the members to assist me in making you see my dream as I saw it. I dreamed our society had just gathered for the meeting and the following happened—

President—(calling to order)—Ladies, we will begin our meeting by having Mrs. ——— take charge of the Devotions.

Mrs.—Madam President, I always get my suggestions from THE OUTLOOK and since it died I really did not know what to do, so I thought we could all say the 23rd Psalm; of course it isn't on the subject, but I couldn't find anything that was, I just didn't know where to look.

Then we can sing something and have a prayer for all the Missionaries; the OUTLOOK always suggested a prayer for a special object but I don't know why it will not be just as well to pray for all Missionary work while we are about it.

(Proceeds with the Devotions as outlined.)

President—We will now have our Roll Call and I'll expect to have every member respond with an item about our work in China.

All together—O! we've no items on China, we always get our items from THE OUTLOOK and you know that died!

President—Well, that's so! I guess we'll have to omit that for today, and just answer present. We could pay our dues too, at this time.

Secretary calls the Roll—

President—The Program Committee will now take charge of the meeting.

Chairman Program Committee—Madam President, I'm sorry but we really do not have a program—we always use the suggestions and the articles in THE OUTLOOK and since it died I just can't tell what we will do. I am sure our Society can't get along without it!

A Member—What made it die anyway?

Literature Secretary—O, I guess nobody renewed their subscriptions, since the price was raised to a dollar; the paper can't live without subscriptions, you know.

A Member—I hadn't thought of that. I dropped mine, we had so many papers and I found I could not read them all; so I just thought I could easily borrow an OUTLOOK the few times I would need one.

Several Members—So did I! Or I thought the same thing!

President—(rapping for order)—Well let us go on with the meeting; let me see the "Quiz" comes next; but of course we can't have that as that, too, comes from THE OUTLOOK.

A Member—Don't we have a thing that does not come from THE OUTLOOK?

President—Well, we could suggest plans for our meeting for next year.

Mrs.—You always have such good plans, what would you suggest?

Mrs.—Madam President, I always get my best plans from THE OUTLOOK, under the heading of "Literature Chat." The best books and articles on each subject are listed and thus I secure ideas for news clippings; then too, when I read what other societies are doing it makes me feel we, too, could do the same things. So while I seem to be suggesting something to do all the time, my ideas really came from our paper and with the death of THE OUTLOOK I'll be as helpless as all the others.

A Member—Don't you think other societies need THE OUTLOOK as well as we do? Would it be possible to bring it into existence again?

Literature Secretary—Oh! I know others need it even worse than we do! Listen to a part of this letter from my sister who lives out West far from the members of her family or from friends; she is a Minister's wife in a little mining town, where they have so little, they have no library and scarcely any one takes a religious paper of any kind—"Dear Sister, isn't it just too bad about *THE OUTLOOK*? I don't know what to do without it, it will be just impossible to keep these people in touch with our Missionary work without it. I will not be able to arouse any enthusiasm in any form of Church work without it. I really can't blame them, they never see a Church Officer and we are so far from Churches of our own Denomination, we just can't afford to go to Classical and Synodical meetings, so they feel as though our last real touch with the women of our other Churches is gone with the passing of *THE OUTLOOK*. I should have thought we had enough interested women in our Denomination to keep at least one magazine alive."

Ladies, I just hate to do without it, can't we do something?

A Member—Ladies, there is just one thing to do and we must do it! We must get a subscription list large enough to warrant its publication and the Executive Board will be only too glad to print it. Let's start right now in this society and every member subscribe; I'll take your names.

Literature Secretary—At that moment I awoke and found in front of me the last number of *THE OUTLOOK* and I realized I had fallen asleep wondering how I could increase the subscription list—and really there is only one way—all of us should either subscribe or renew our subscription for 1925 at the cost of one dollar and *DO IT NOW*.

Fort Wayne, Ind.

MARGARET L. STRING.

TEMPERANCE DEPARTMENT

Mrs. C. C. Bost, Secretary

THE executive committee of the Women's National Law Enforcement Committee met in New York, November 20th, and planned a "four-year program with increased budget, greater efficiency, and a more closely knit organization under regional directors." The program is to be based on co-operation with elected government officials, on their platforms. Mrs. Henry W. Peabody, of Boston, organizer, will continue as the head.

That the W. C. T. U.'s interests are not confined to temperance was evidenced at the Chicago Golden Jubilee, in November; anti-narcotics, prison reforms, peace and arbitration, social morality, work for soldiers and sailors, child welfare, Sunday Schools, work among the negroes, Sabbath observance, the cause of the Bible in public schools are other lines of work in which the women are engaged. It is worthy of note that emphasis is laid on "Christian" as well as "Temperance," and in that, as well as in the increased activities, we see great hope.



MISS BLEND A TORNQUIST

KINDERGARTEN TEACHER, JAPANESE REFORMED
CHURCH, LOS ANGELES, CAL.

THROUGH HOSPITAL DOORS

By ELIZABETH J. MILLER, Shenchow, China

ACT 1

Setting

Street scene, Booths displaying every kind of ware; fruit, candy, yarns, notions, etc.; long, narrow signboards hung vertically. Small stand or store box used by the doctor, and on it arranged shells, roots, herbs, old bones (supposed to be tiger bones), snake skins, old bottles, rusty knitting needles, broken bowl, and idols. Doctor (old and dirty) sitting by his ware, dressed in long garment, small black cap on his head, and wearing glasses.

Two people selling notions from stands.

Peng Si Fu dressed in faded garments, barefooted, with a much soiled towel or rag wrapped around his head. He carries a pole over his shoulder, from the ends of which are suspended two baskets filled with bean curd (bean curd looks like small cakes of ivory soap.)

Characters

Dr. Wang.

Peng Si Fu.

Two persons selling notions from stands.

Two or more passersby, one may be a woman.

SCENE 1

Peng Si Fu appears, limping perceptibly, carrying two baskets filled with bean curd, hung from pole over his shoulder. Calls lustily, "Buy bean curd; buy bean curd!"

Woman customer: Approaches and examines bean curd. "How much is bean curd today?"

P. S. F.—Six cakes for twenty-five cents.

W. C.—Oh! that is too expensive, you want to get rich quick, don't you?

P. S. F.—All the peddlers are asking the same price. What will you give me?

W. C.—Twenty cents is plenty for six cakes.

P. S. F.—Give me twenty-three.

W. C.—Twenty-two, turning as if to go away.

P. S. F.—All right, all right twenty-two. Woman takes bean curd and leaves. P. S. F. stoops and rubs lame foot, say-

ing to himself, How will I ever get through this day, this pain is almost unendurable. I wish I were at home! But that would not do, how would the children get money to buy rice for their supper! I'll go a little farther and stop at the doctor's stand. He hobbles on, calling, Buy bean curd! buy bean curd. Arriving at the doctor's stand he inquires.

P. S. F.—Doctor, please give me some medicine for my foot, it has pained me all night.

Doctor—Ah! you have an evil spirit and it is trying to get out through your foot.

P. S. F.—Do give me some medicine to drive it out.

Dr. takes the broken bowl from the stand, breaks off a piece with a sharp edge. This he uses to scrape P. S. F.'s leg making a sore, bleeding surface about one inch wide and seven inches long, red fruit coloring may be used for this. P. S. F.'s face shows evidence of intense pain during this barbarous treatment.

P. S. F.—How much do I owe you for this treatment?

Dr.—One dollar. P. S. F. gives money to doctor and hobbles away.

Curtain

ACT 2. SCENE 1

Home of Peng Si Fu—Very poorly furnished—one square table, two or three chairs, a stool or two. Shelf on wall contains incense and family idols.

Characters: P. S. F. sitting on chair with bound foot resting on stool.

Wife, dressed in faded blue garments, head wrapped with blue cloth.

Baby, poorly dressed. Several other children, ages from ten to three, also poorly dressed.

Two guests, dressed in long garments, straw sandals. One carries a long pipe.

Wife—Meeting P. S. F. at the door, You are home early! How was business today?

P. S. F.—I did not sell much today, I couldn't walk fast, and so I missed many customers. The pain in my foot became so severe that I had to stop at the doctor's.

Oldest daughter—I am sorry that your

foot pains. *Daughter takes the baskets from her father and places them on the table, then brings a chair for her father, and a stool for him to put his foot on.*

Eldest son—Father, I sold all my bean curd today. Mr. Li is giving a feast today and bought all that I had left. Did you sell yours, too?

Father—No, I came home early today because my foot was paining me so that I could scarcely walk.

Son—I am sorry father, I hope that it will be better tomorrow.

Father—*Hearing loud knocking at the door.* Daughter, see who is at the door.

Daughter—*Calling with a loud voice.* Who is at the door?

Voice — *Outside door.* It is I. Daughter opens the door and admits two guests, which she takes to her father.

Father—*Makes an effort to rise and greet guests.* Have you eaten your evening meal?

Guests—Do be seated, *noticing the sore foot.* Yes, thank you, we have eaten.

P. S. F.—Daughter, bring some tea for our guests. *Daughter serves the guests with tea and makes exit.*

1st Guest—How long has your foot been sore?

P. S. F.—My foot has been paining me about four days.

2nd G.—Have you applied any remedies?

P. S. F.—Yes, today the doctor scraped it to allow the evil spirit to escape. However the pain is as severe now as before.

1st G.—Why don't you go to the Abounding Grace Hospital? There they have a doctor and nurses from America. They will be able to help you. My brother's wife took some of their medicine when she was sick and she got well. We were all afraid that she would die, but the foreign doctor made her well in a short time.

P. S. F.—*Very angry.* I will not go to that hospital, only yesterday it was reported on the street that they were not here to help us Chinese as they say, but to harm us in every way. Why in that hospital they dig out people's eyes and hearts to make medicine! Those foreigners desecrate the graves of our ancestors, causing the wrath of the dragon to fall upon us. They spy out the places

in the hills where our gold and silver are found. No! don't speak to me about that hospital!

Guests—*Sipping tea.* Goodbye, we must be going. We hope your foot gets well soon. *Guests depart.* Son closes the door after the guests depart.

P. S. F.—*Calls wife.* Wife, the guests have gone. Come here, I want you to do something for me.

Wife—*Enters room.* What can I do for you?

P. S. F.—Prepare a tray and send our eldest son to the temple to worship; put many nice things on it. Perhaps this sacrifice will appease the wrath of the evil spirits.

Wife—I shall kill our last chicken and buy new oil, send a whole pig's head, more incense than we have sent in a long time, and besides I will prepare a gift of meat for the priests.

Son—I will change my clothes at once, so as to be ready when mother tells me the tray is ready.

Curtain

ACT 2. SCENE 2

Make portion of stage as much like a hospital dressing room as possible, bottles of medicine, bandages, cotton, table, and chairs. Have this in the back part with a curtain drawn across. In the front part have the Evangelist talking, while the patients are sitting awaiting the time for the doctor to see them. Later this curtain can be drawn apart, and the drug room will be in readiness without any further preparation.

Characters

Coolie, dressed in old garments, and straw hat.

P. S. F., dressed in old garments.

Soldier, in gray uniform.

Evangelist, long blue garment, with silk jacket.

Foreign Doctor, dressed as at home.

Two women, dressed in garments provided, also children dressed in the children's clothes, one poor and one in better class.

P. S. F.—*Arriving on the back of a coolie.* Addresses the evangelist. Is the doctor in?

Evangelist—Yes. In a few minutes he will see you, sit here in this chair.

Evangelist places a chair for the use of P. S. F. The Evangelist continues to read from the Scripture Matt. 25: 34-45.

Curtain is drawn aside showing the dressing room. Evangelist tells the coolie to carry P. S. F. into the doctor's room. Nurse assists P. S. F. to a chair.

Dr. American (*Addressing P. S. F.*)—What sickness have you?

P. S. F.—My foot is very sore, can you give me some remedy?

Dr.—(*Examines foot*)—I must open that abscess before it can get well. Don't be afraid, it won't hurt you very much.

P. S. F.—All right, it has hurt so much already, it can't hurt much more.

Dr.—(*Dr. uses knife. Opens abscess. Nurse bandages the foot*)—You had better stay in the hospital a few days.

P. S. F.—What are your charges?

Dr.—Fifteen cents per day.

P. S. F.—Your rates are very reasonable, but I have a wife and six children to support. I am afraid that I cannot afford it.

Dr.—If you will consent to stay we will be glad to help you without your money and your family may come to see you every day from 11 to 4 P. M.

P. S. F.—(*Looks at the doctor in amazement at his kind offer*)—You are very kind. Yes! I will stay.

(Curtain)

ACT 3—SCENE 1

Characters

Time, twelve years later. P. S. F.'s home prosperous. Guest room furnished with chairs, table, pictures on wall. Mother and daughter seated in the guest room reading.

P. S. F. dressed in long garment.

Wife dressed in better garments, wearing earrings, rings, and hat. Baby in arms, dressed in flowered garments with a silk overjacket, bracelets on wrists.

Son, about eighteen years old, dressed in school suit of black.

Eldest daughter, dressed in blue garments trimmed in white.

Two guests, well dressed in long garments.

Mother (Hearing loud knocking)—Daughter, see who is knocking at the door. (Daughter puts her book on the table and goes towards the door calling) Who is it?

Voice—It is I. (Child opens the door and admits guests. Mother leaves the room.)

Guest (to child)—Is your father at home?

Daughter—please be seated, I will call my father. (Child makes exit, Father enters, greets old friends, "peace be unto you." (*Each person shakes his own hands.*) Daughter enters carrying on a tray three cups of tea which she sets upon the table near her father. Father takes the tea and serves each guest with a cup of tea. Guests arise, receive the tea and place it upon a table near them.

Father to Guests—Have you had a pleasant journey? Did you leave your families well?

First Guest—Thank you, we left our families well. Father wished very much that we would stop and see you, and bring you his regards.

Mr. Peng—I am very glad that you did, and while you are in the city, please make my home yours.

Second Guest—Thank you, Mr. Peng, you are very generous.

First Guest—I see that you have prospered. Pray tell me, who is able to read all those books that I see on the shelves? I presume that you have sent your oldest son to school.

Mr. Peng—Yes, all of my children are in school, except the eldest son who graduated not only from the East View School here in Shenchow, but also from the Huping Christian College at Yochow. He is now teaching. The eldest daughter was a student at the Girls' School before her marriage to an Evangelist, and they are now living in an outstation where they are the only Christians.

Second Guest—Where are your idols? I notice that you have taken them from the idol shelf. (*Shelf in front of main entrance is usually the places where the idols are kept.*) Are you not afraid that some evil will come upon you and your family?

Mr. Peng—We do not worship idols. we worship a Living God, a God not made with hands. When I first heard about the religion I did not believe in it, but several years ago I had a very sore foot, which did not get better in spite of all the remedies that the old native doctors prescribed, or suggested to drive out

the evil spirits that he said were in my foot. Finally some friends advised that I go to the Abounding Grace Hospital for treatment. They felt certain that they would be able to help me, and since I had a large family depending upon me for support, and was a poor man they felt sure that they would not charge me. They also said that the hospital was supported by Christian friends in America. At first I would not listen to my friends' suggestions, and scolded them for even thinking that I would go there. I was afraid that they would dig out my eyes, take out my heart and use them for medicine. In fact, I did not believe in the foreigner, much less in his drugs or doctrine, but the insistent pain in my foot eventually compelled me to go. The kind, courteous treatment that I received, gradually allayed my suspicions and when my foot was finally cured, I began to inquire about the Jesus doctrine. I bought books which I learned to read by attending night school which they conduct during the winter season. Later, I received instructions, was baptized and received into the church. I have no further use for idols and ancestral tablets, these I burned long ago. My children have all received Christian training, and those that are old enough have joined the church. I now enjoy the fellowship of a Christian home. Friend, I thank God today for that sore foot that led me to know Him. (Mr. Peng arises and takes a Bible and several tracts from the shelf.) I am giving these tracts and Bible to you, which I hope you will read and thus find out for yourself concerning this Living God.

Curtain

DAY OF PRAYER

The United Day of Prayer for Missions falls on Friday, February 27th. The "Call" to Prayer sells for 1c and the program "Even As Thou Wilt," prepared in Mrs. E. C. Cronk's individual style, is priced at 2c each. In lots of 100 or more, \$1.50 per 100. That no one may be disappointed it is advisable to order early.

Literature Chat

CARRIE M. KERSCHNER

EFFICIENCY demands that all societies use the mission study books and helps which have been provided for the use of the same at least monthly. "There seems to be no excuse for any missionary society to fail in having interesting meetings." "Ming Kwong" sells for 50c paper, 75c cloth. For intensive study and reference material use "China's Challenge to Christianity."

Girls' Missionary Guilds and Young People's Missionary organizations should use "China's Real Revolution," paper 50c, cloth 75c. Packets, 50c. Intermediate groups will want "Young China," paper 50c. "Torchbearers in China," a reading book which tells the stories of some famous missionaries and outstanding Chinese characters should be used in connection with "Young China."

For JUNIOR workers and Mission Bands we recommend "Chinese Lanterns," 50c paper, 75c cloth; "Friendship Center in China," 50c. Chinese Picture stories for Primary grade are priced at 50c. Chinese Home Cut Out, 50c. Packets, 50c.

Reference books on China include "Foreign Magic," \$1.50; "New Life Currents in China," cloth 75c; "Christian Education in China," \$1.50; "Chinese Fairy Tales," 75c.

PRAYER CALENDARS for 1925. Theme is Stewardship. It will prove of interest and value to all women and girls. Price, \$2.00 per dozen, in lots of a dozen or more. Single copies and less than a dozen, 20c each. We always urge our patrons to "order early." This year is no exception to the rule.

The Missionary World Map, most attractive for church, Sunday School, or study class is priced at \$2.00 paper, cloth \$3.75.

Chinese Plays: "Which is Topsy Turvy," a play for children of junior age, sells for 5c each. Costume for junior boy rents for 40c. "Out of Darkness" is a short play requiring ten characters, men,

women and girls. Price, 15c. Costumes for this play rent at \$1.30 plus postage.

DAY OF PRAYER. The annual day of Prayer for Missions is to be observed on the first Friday in Lent, February 27th. The theme of the service is "Even as Thou Wilt" and has been arranged by Mrs. E. C. Cronk. It is different in character and get up from former years and promises to be popular. The card "A Call to Prayer" sells for 1 cent; the service "Even as Thou Wilt" is priced at 2c each, \$1.50 per 100. Please order your supply at an early date.

MING KWONG

CHAPTER II

Mount "The Chinese Women Worker's Prayer Chart," found in "How to Use Ming Kwong," 15c on brown cardboard and display it in your Sunday School room or Church parlor. This has been prepared to replace the Kitchen God in the life of a Chinese woman after she has become a Christian.

Our denomination did not begin missionary work in China until the year 1899. 1863-1877 may be called the Pioneer Period, the planting time of the Church in China. During this period Christianity was taken into every Province. How many are there? Who founded our first school for girls in China? Use Cortescope picture No. 3 in portraying the "Gospel of Healing." Send for this set. Price, 40c.

Isaiah 61:1, 2, 3.

Eastern and Potomac Synods please send to Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other synods should order from W. M. S., 9 Remmele Block, Tiffin, Ohio.

INTO THE TOMB OF AGES PAST

INTO the tomb of ages past
Another year hath now been cast;
Shall time unheeded take its flight,
Nor leave one ray of higher light,
That on man's pilgrimage may shine
And lead his soul to spheres divine?

With firm resolve your bosom nerve,
The God of right alone to serve;
Speech, thought and act to regulate
By what His holy laws dictate;
Nor from His holy precepts stray,
By worldly idols lured away.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

CHINA'S REAL REVOLUTION

Chapter I: If Marco Polo Should Come Back

AREN'T you eager to begin studying that beautiful red book, "China's Real Revolution?" Red, in China, means happiness, you know. The bride wears red at the time of her marriage, while her husband wears a red button on top of his cap. A little son is dressed in red garments to evince the happiness of his parents. Since red expressed happiness, it is the favorite Chinese color, and so has been chosen for the cover of our book.

Mr. Paul Hutchinson, the author of the book, spent a number of years in China while he made a survey, so he is well qualified to write our text.

Before undertaking a study of the Chinese, it will be necessary for us to free our minds from prejudice. We must try to keep our minds unbiased, if we are to understand the Chinese, if we want to appreciate them, and are to realize the tremendous problems which are facing them today. True, it is as our author has written on page 93, that we need to apply the first corollary of the Golden Rule, "Think of others as you would have others think of you." Let us pray God to give us His spirit, that we may have open and unprejudiced minds.

Do not omit the review of the "Preface." It gives in a few words the purpose of the book.

One of two little plays may be arranged from Chapter One. You may follow the suggestion in the "Program Helps" (Packet), and give as a trilogy the conversation of the abbot, the author, and Mr. Dodd; or you may give "Marco Polo's Return." This latter will require three characters, Marco Polo, and the Spirits of Old and New China. Marco Polo after having been dead for more than 600 years, comes back to earth on

a twenty-four hour leave of absence. He feels lost. It is only after the Spirit of Old China points out the paddy-fields, that he realizes that he is in China. The spirit tells him that nothing has been changed since his last visit to Cathay, whereupon the Spirit of New China enters and voices objections to this statement, pointing out trains, rickshas, schools, movies, etc., to prove his cause. The two spirits argue, each citing examples for his cause until Marco finally decides that China is in a transition period, with the old customs and commodities existing side by side with the new from America and Europe, creating tremendous problems for the Chinese. His time is up, and he must return to the spirit world after bidding farewell to these friends. All of the material for this sketch is in the chapter.

What is your rating according to the "Standard of Excellence?" When the reports are sent in, will your Guild be front-line?

NEWS ITEMS

"A Model Guild Program" was the feature of the G. M. G. Conference in Dayton, Ohio, when eighty-five Miami Classical girls and their counsellors met in Central Church. We were so proud of our Guild girls, and their splendid program.

* * *

Miss Iske writes, "I'm finding China a very interesting place, but also a needy one. I'll be so glad when I have learned the language so I can do my share of helping." Do you suppose that she might like a letter from her old friends of the G. M. G. and M. B.?

* * *

We are so glad for the new Mission Bands in Ursinus Church, Rockwell, N. C., and in Kaukauna, Wis. Welcome to these new members!

* * *

Welcome to our new Guilds in St. Paul's Reformed Church, East Canton, O.; Olivet Reformed, Philadelphia, Pa.; First Reformed, Salisbury, N. C., and Grace Reformed, Buffalo, N. Y.! Four new guilds in four different states!

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

TO THE BOYS AND GIRLS OF THE MISSION BAND

Dear Children of the Mission Band:

The General Secretary of the Mission Band seldom has a chance to write a letter just to you, but today I am writing especially for you and I wish each child to read it or listen carefully if it is read to you.

You belong to a Mission Band, which is just one group of a large band of over 8,000 children. Your group or band is one of the 270 spread over 18 states. In these bands the children are having such interesting and pleasant meetings and doing and making wonderfully nice things. I am told that almost everywhere they are working to make good records in attendance, offerings, lesson study and other points which make up what we call the Standard of Excellence. You know a large banner is to be awarded and it depends upon you children to whom the honor shall go. Your leader will tell you all about this and help you to understand. I hope you will do just what she says and help your classis and Synod to win.

While you will be helping to win, please remember that you are having the pleasure of hearing the most interesting stories and learning new lessons about China, that queer country with its queer people, queer buildings, queer clothing and queer ways.

China is a country in which I am sure many children should like to travel. I once heard a boy say, "I wish there was a hole right down through the earth so that I could drop right down into China, and drop right back again when I get tired seeing the sights." I want to tell you that your Mission Band is such a contrivance. Just drop into the next meeting and you will feel like you were in China. You will be on a conducted tour from San Francisco to China and you will travel all over China. The trip

will be made real by the stories, pictures and Chinese objects. You will probably like best to visit in the rich, well-to-do Chinese home. You will learn that the Chinese children you meet there are very much like yourself, able to study, able to do and be kind and good. I think, however, you will notice something different because you know, love and obey the Lord Jesus Christ, which many of them do not. The differences between the poorer class Chinese children and yourself will be more noticeable, and perhaps you will pity them as I think you should. This may lead you to pray and give that our missionaries can teach them of Jesus our Lord.

I will be pleased to have you write to me when you have studied about China and her children and tell me what you think is *the best you have learned about China*. I am sure you will enjoy the work during the next six months and I will ask you to try to be a faithful member in your Mission Band.

Very faithfully yours,

MRS. M. G. SCHUCKER.

TO JUNIOR GIRLS AND BOYS

CHAP. V. CHINESE LANTERNS

Last month we visited two interesting schools for girls and this month we shall visit again in Yochow and Shenchow.

Probably all of you have seen a hospital, at least from the outside, and even if you haven't *seen* one you know that there is one not many miles away from you, where if you were very, very sick you might go. You know too, that if you need a doctor, you can quickly get one, but in China it is far different. There is only one doctor for every 400,000 people, just like having one doctor for the entire city of Milwaukee or New Orleans, or for the state of Idaho or Vermont. Think of it! And as for hospitals, they are very, very few. In Yochow, however, we are very happy that we have the Hoy Memorial Hospital, *picture 10*. You will recognize Miss Alice Traub as the nurse and Dr. Adams as the doctor. In *picture 11* we have Miss Traub and the first graduates of the

Nurses' Training School. You see up to this time we have been able to have a hospital for men and boys only so that is why the graduates are all men nurses. But now a very fine thing is about to happen—a dream will come true! There will soon be a hospital for women because your mothers from their Thank Offering are going to give the money for this Woman's Hospital. Isn't that splendid? How happy the nurses will be, Miss Elizabeth J. Miller and Miss Mary E. Meyers! *Pictures 15, 16*. In a recent letter Miss Meyers says: "I will need many colored cards for the schools. So won't you collect all you can for me and send them to me parcel post?" A piece of plain paper should be pasted over the written side of the card. Miss Meyers will then have a Bible verse in Chinese written on it. Miss Meyers is not only a nurse but is a teacher as well.

Picture 13 looks very queer doesn't it? If you were to visit the Hoy Memorial Hospital you would find these characters of Testimonial to Dr. Beam on a tablet in the dispensary. This tablet was placed there by an official of Yochow to express his thanks for the healing of his wife. To the right is Dr. Beam's name and complimentary term of great healing scholar. The left has the date and the name of Fu, who presented the Tablet. The characters reading from left to right are complimentary to the Doctor's knowledge and skill in curing the patient.

Isn't *No. 14* an attractive picture? This is our very fine hospital at Shenchow. Last year 15,000 patients were treated there. Dr. Ankeney, *picture 34*, is the doctor in charge of the hospital and Miss Anna K. Zierdt, a Hazleton girl, is one of the capable nurses. *Picture 35*.

Perhaps in planning for our box which is to be packed at our last meeting we can remember Miss Meyers' appeal for cards but if for some reason we can not do that, we can all pray for our splendid doctors and nurses and their fine work in that far away land of China.

Note: *The pictures referred to may be procured from either depository. Special price on sets of ten or more quoted on application.*

The Martyr of Huping"

This is the Title of a New Book giving the Life Story of our late missionary, REV. WILLIAM ANSON REIMERT, who was shot by a bandit soldier on the campus of Huping Christian College. The author is Allen R. Bartholomew, Secretary of the Board of Foreign Missions. It is issued by the Board and will be ready for distribution about January 20, 1925. The price, 60 cents, postpaid, is fixed with no idea of any profit but solely for the good the book will do.

CHAPTER HEADINGS

- I. UNDER WAR CLOUDS.
- II. THE MARTYR THRONG.
- III. IN THE DAYS OF HIS YOUTH.
- IV. INFLUENCE UPON CLASSMATES.
- V. ZEAL FOR MISSIONS.
- VI. APPOINTMENT BY THE BOARD.
- VII. AS AN EVANGELIST.
- VIII. THE CONVERSION OF MA.
- IX. OUR HOUSEBOAT TRIP TO SHENCHOWFU.
- X. HIS WORK IN HUPING CHRISTIAN COLLEGE.
- XI. A PIONEER IN PRIMARY SCHOOL WORK.
- XII. TRIPS TO THE DAY SCHOOLS AS TOLD BY HIMSELF.
- XIII. AN APPRECIATION BY DR. DANIEL BURGHALTER.
- XIV. THE TRAGIC DEATH.
- XV. THE FAMILY TIES.
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- XVIII. HE BEING DEAD YET SPEAKETH.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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